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# VALENTINE'S MEAT-JUICE

PREPARED BY THE MEDICAL PERSONNEL OF UNITED STATES ARMY HOSPITAL AND MEDICAL DEPARTMENT OF THE INFANTRY, INFANTRY AND CAVALRY, CALIFORNIA AND THE ARMY AND NAVY MEDICAL DEPARTMENT.

San Francisco, California, March 10th, 1901.

I have used Valentine's Meat-Juice with most satisfactory results in several cases. A case of acute gastric hemorrhage—lady aged 55, lost an enormous quantity of blood, hemorrhaging and bleeding, but patient sank rapidly from exhaustion. Valentine's Meat-Juice gave temporary relief on account of inability to replace lost blood. There is a mixture of Meat-Juice and water, 4 to 12, two or three spoonfuls very efficacious. Patient recovered, pain disappeared, hemorrhage lessening and subsiding, and by continuing the treatment until two bottles had been taken, she was restored and is today a hearty, healthy woman.

It also gives a course of vitamin-infusion, and adds—

In the case of the preceding cases of the hemorrhage, by its ability to supply a circulating medium, or rather to convert it into blood, as it is well absorbed. In the case of acute hemorrhage, more or less of digestion is necessary before assimilation can take place, this is met as with Valentine's Meat-Juice. It is ready for various conditions of the stomach, upset or upset. It is an excellent thing to give by itself, or with a little brandy.

The Meat-Juice contains much nourishment, is readily absorbed, is very palatable and is refreshing. I use it daily in hospital and private practice, and find that I cannot recommend it too highly.

WALTER S. LAMBETH,

San Francisco General Hospital.

## TESTIMONIALS

New York.  
I purchased Valentine's Meat-Juice daily, and find it better than any preparation of the sort I have ever used.—J. MARION ARMS, M.D.

GEORGE H. ELIOTT, M.D., in the British Medical Journal, December 18th, 1900, "I would advise every country physician to always carry in the bottle a bottle of Valentine's Meat-Juice."

Washington, D.C.  
I have used largely Valentine's Meat-Juice and consider it the best of these (meat) preparations.



It was used by the late lamented President Garfield, during his long illness and he derived great benefit from its use.—ROBERT HAYDEN, M.D.

## INTERNATIONAL EXHIBITION 1904

### HARTFORD AWARD.

"For excellence of the method of its preparation, whereby it more nearly represents food than any other extract of meat, its freedom from disagreeable taste, its fitness for immediate absorption, and the perfection in which it retains its good qualities in warm climates."



THE  
CHINESE RECORDER  
AND  
*Missionary Journal.*

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*The Opportunity of Educated Christian Chinese Young  
Men at the Present Time.*

Annual Address before the Graduating Class of the Peking University, 5th June, 1894

BY REV. H. BLODGET, D.D.

LET us imagine some one of the early descendants of the patriarch Noah moving eastward and still eastward across the desert steppes of Asia, onward across the Mongolian plateau, and after long and toilsome journeys, great hardships, dangers and sufferings from the perils of the way, the lack of food and water, the fierce wild beasts, reaching at length the range of mountains which separates the great plain of China from the pasture lands of the North. Gradually with adventurous spirit and undaunted courage he wends his way with a few chosen companions and trusty servants through mountain defiles until at length, discerning some lofty peak, as that now known as P'an-shan, he climbs with slow and cautious step, yet with eager heart, to its summit to prospect from that point his onward journey.

What a prospect here bursts upon his vision. The great plain of Eastern Asia, six hundred miles in length from north to south, varying in breadth from two hundred to five hundred miles, extending from the eastern sea to the western hills, covered with most magnificent forests, its surface interspersed with broad lakes and noble rivers filled with fish of every sort, all of it uninhabited, except by numerous beasts of prey, by wild fowl and birds of sweetest song.

What a work is here for this pioneer with his associates and their descendants. They are to establish themselves in this vast plain, subdue its forests, drain its marshes, confine its rivers in well made dikes, cultivate its soil and form here a great and

powerful nation, while regions beyond to the south and to the west beckon them on to still higher and grander achievements.

Even so the educated Christian young men of China at the present day come forward to their noble task. A great nation stands before them, the greatest on the face of the earth, to be taught the Christian faith and to be made to share in its abundant blessings for this life and the life to come.

True, indeed, they have not to lay the foundations of social order and civil government; they are in the midst of a civilized nation. The family relation is here. From the earliest times it has been taught and its duties insisted upon. A well organized state is here. Its foundations were laid in high antiquity by master minds of kings and sages, and it now holds under its sway, with a good degree of security for life and property, a larger number of human beings than have ever before been united under one body politic. The greatest product of the Chinese mind is her civil government. Some of its provisions Western nations have been glad to copy, and it affords an interesting and instructive study to statesmen of every land.

Many of the arts and appliances of civilized life are here. Indeed it is doubtful if any one of the ancient nations possessed these in a higher degree.

A language and a literature, marvelous for their antiquity, variety and extent, are here, and also a system of civil service founded on public examinations quite unknown to other nations, but which in China has been in use for many centuries. By this system the empire, as regards education, becomes one grand school, having the classics for its text books and the emperor for its Head Master.

It is in a nation thus highly advanced in civilization and culture that the foundations of the kingdom of God are to be laid—that kingdom which is not of this world, which is within the hearts of men, which transforms both heart and life, which stands in the knowledge and love of God and Jesus Christ His Son, whose fruits appear in righteousness, peace and joy in the Holy Ghost, which will destroy all forms of error and superstition and will endure for ever and for evermore.

One word just here at the outset. The Lord Jesus said: "I am not come to destroy, but to fulfill." Nothing which is good and true in China, whether in the family relations, or in social life, in the civil government, or in the various beliefs and maxims of men, will ever be destroyed, or put out of the way. *God is in such things.* They must remain and be perfected. The moulds of goodness and truth must be filled with lives of goodness and truth, and these

lives must overflow into yet other moulds of larger design and higher scope. Let then no honest lover of his country, no lover of that which is true and good and right fear the coming of the Gospel of Christ. Rather let him hail its approach. It is salt, it is light, it is truth, it is love.

What then is the opportunity of educated young men who represent this Gospel in China, and wherein consists the rare excellence of this opportunity?

I. It is the opportunity to teach the most noble truths which can enter the minds of men; to teach of that God who is infinitely exalted above all gods, who existed before all, who created the heavens and the earth and all things, who is over all, in all and through all, and is possessed of all knowledge, power, truth and goodness; to teach God's way of saving men by the incarnation, sufferings, death and resurrection of Jesus Christ His Son, and thus to meet and answer the profoundest questions which have ever agitated the minds of sages and philosophers, and to satisfy the deepest yearnings of the human heart. There is deliverance from sin, sorrow, suffering, death. Here are better things than Confucianist, Buddhist or Taoist ever dreamed of. Life and immortality are brought to light through the Gospel.

Here, too, are unlimited blessings for the life that now is. By teaching the doctrine of one God, one designing mind who formed and governed all things according to His own wise counsel, the foundation is laid for scientific study and research, for discoveries and inventions, for unlimited progress in all that pertains to the dignity and well-being of man in this world.

This appears from two considerations. *First*, the belief in one God, who was before all and by whom all things were made, is a great stimulus and inspiration to the mind to search out the thoughts of God and to discover His ways in nature as also in his providential government. *Second*, the effect of Christianity upon the mind itself in awaking its dormant powers to activity, in kindling new aspirations, in imparting a new love of truth and quickness in its discernment, renders it a more fit instrument for scientific study and for the application of the laws of God in nature to the advantages of human life. These effects are seen even in those who do not personally share in the good which the Gospel brings.

II. The opportunity is one of laboring for the welfare of great numbers of men. There is inspiration in the thought that what one does is not confined in its results to a few, but reaches to many, to those whom we can never see or know, to after-times and generations. We honor indeed those who labor for the inhabitants



of a single small island. The lives of such are well spent, and if their hearts kindle and glow with enthusiasm in the work allotted to them, as may well be the case, how much more should the hearts of those who labor for a great nation as China be fired with a like enthusiasm? The entire population of the Sandwich Islands is not as large as that of the single city of T'ungchow. The population of China is nearly six times the population of the United States, and bears a still greater proportion to that of Great Britain, France or Germany. In round numbers it is one-fourth of the populations of the whole world. How inspiring the thought to the Christian young men of China of conveying the priceless blessings of the Gospel to such numbers of men, and these his fellow-countrymen.

III. The opportunity is one of effecting great and beneficial changes in the hearts and lives of men. Take a single case. Here is a common country farmer, one of many millions like him. He is held and bound about by superstitions of geomancy, divination, witchcraft, necromancy; by the worship of ancestors, the temple gods, and the various parts and powers of nature. His horizon is bounded by this life, and his motives to action are such only as this life affords. This man becomes a Christian. At once all is changed. Now his thoughts soar beyond the stars to the Creator of all. He is rid of his debasing superstitions. He fetches his motives for action from the endless years. Though of simple manners and unpretending life he has fellowship in heart and feeling with the elect of mankind, with the angels of God. He strives to bring his life into accord with the principles of truth and love, with the life of Christ the Lord. How greatly changed is his conduct in his family, in his intercourse with men and in his hearty and loyal submission to the powers that be!

By the multiplication of such Christian men great transformations take place, not only in family and private life but in social and religious conditions, in public morality, and in the welfare of the state and nation. A new era is introduced, an era of light and progress. The light of the moon has become as the light of the sun, and the light of the sun seven-fold as the light of seven days. Compare, we will not say, ancient Britain, but ancient Rome, with the British empire of the present day, and the marvelous transformations produced by the Gospel of Christ may in some degree be illustrated and made plain. To be instrumental in such transformations is the opportunity of Chinese Christian young men. If the Chinese people hold in grateful remembrance the names of those who taught them agriculture, the arts, the tracing



of written characters, the art of printing, not less but still more will they revere in the centuries to come those who laid among them the foundations of the kingdom of God.

IV. By what has been said it is manifest that the opportunity is one in which Chinese Christian young men may exhibit a lofty Christian patriotism. True they may be stigmatized as aliens to their country, as those who have forsaken their native kingdom and attached themselves to some other nation. But the young Christian of China in his heart of hearts knows that he seeks only the truest, deepest, most permanent welfare of the land he loves. He believes that nothing can so benefit and exalt his native land as the Christian religion. He believes that by this religion integrity, truthfulness and uprightness will be introduced into the daily life of men, into buying and selling, borrowing and lending, into weights and measures, into the national currency, into the manufacture and transport of goods, into the courts of justice, the offices of revenue, into the conduct of both rulers and people, and that thus lofty sayings and beautiful maxims which now adorn gateways, doors and walls, shall be no longer empty sounds, but shall be inscribed in the hearts and become living in the acts of men. In this way only can public faith be increased and the foundations laid for true national prosperity and glory.

If the great Yü in his day thought it a noble work to stay the waters of the flood, to deepen the channels of the rivers and strengthen the dikes, so that the rushing torrents might be carried off into the sea, and if he became so absorbed in his high endeavor as to forego the claims of family life and the endearments of home, so that in eight years of absence he thrice passed by the door of his own house without once entering in, will the Christian young men of China, in the light of the present age, think it any great thing if in staying the raging waves of falsehood, vice, corruption, in removing ignorance, superstition and sin, in letting in upon the land of their fathers the light of truth and love, they endure obloquy and shame, if they put forth unusual exertions, if they deny themselves and suffer wrong far beyond the measure of the noble examples of patriotism recorded in their national history?

They have before them the pattern of one, who not only denied himself everything, surpassed all others in his abundant labors, toils and sufferings, but who in patriotic love for his own nation, his brethren, his kinsmen according to the flesh, was willing even to lose his most precious interests in the life to come, to be accursed from Christ, if so be they might be saved. With such an example of patriotic love for his countrymen in full view, what denials and

toils, what obloquy and suffering even to death itself will not the Christian young men of China in this age be ready to endure for their native land?

V. The opportunity is one in which political obstacles are to a great degree removed out of the way, and free access is given to the people.

This was not always the case. For a long time during the present dynasty it was forbidden to teach, or to receive the Christian religion. The liberty granted in the time of K'ang Hi had been revoked. Those who were Christians were not known as such. Teachers of the Christian faith were obliged to labor in secret and in constant fear. Fines, imprisonment, banishment, death, awaited those who violated the law.

Now all this is changed. The edict of the seventeenth year of Kuang Hsü makes it lawful everywhere to teach and follow the precepts of the Christian faith.

Although the nature of the Christian religion and the obligation to spread it to every land cannot be altered by any enactments of men, nevertheless it is a great gain in the minds of the people to have their government recognize its excellence and permit its propagation. Not only then does the truth commend itself to their own consciences, but they also know that the powers that rule over them find no fault with its sacred teachings. If they do not personally embrace the Christian faith they oppose no obstacle to its spread among the people.

Such then is the present opportunity. Chinese preachers may traverse the length and breadth of the land and proclaim everywhere the good tidings of God's grace to men. If in some cases disturbances should arise the law is still on their side, and they will be sustained in the humble and faithful discharge of their duties. This is an immense advantage, and it should inspire the hearts of the young men of China to do their utmost in availing themselves of it.

VI. The present opportunity is one of the rising tide in China of Christian propagandism and of the spread of that civilization which has grown up with Christianity. The work is not in its first inception. It is already begun, and daily acquires new momentum. He who engages in it is thereby inspired with hope and good courage.

This onward movement is apparent in four things: *First*, in the widening field of missionary operations; *second*, in the numbers already won to the Christian faith; *third*, in the preparation of Christian and scientific literature; *fourth*, in the extent to which Western arts and inventions are being adopted in every part of China.

When the writer arrived in China in 1854 there were but five open ports, from each of which a journey of one day only into the country was allowed. And this was regarded as a great advance upon the state of things twelve years previous, when residence was possible only at the single city of Canton. At the present day there are more than twenty open ports, and the work of missions reaches to every province of the empire and to all the dependencies of China.

Then the numbers of Chinese Christians connected with the Protestant Church was scarcely above three hundred. Now it is stated as not less than 40,000 or 50,000, and it is increasing at a rapid rate. Churches are formed with Chinese pastors; many of these Churches supporting each its own pastor.

The Sacred Scriptures are translated into the general language, into the mandarin and into various local dialects, and the effort is making to translate them into yet other dialects, as well as to improve the translations which already exist. Numerous religious books and tracts have been prepared and also a large number of scientific treatises, some of them of a primary character, others more erudite and profound.

The latest catalogue of books and tracts of every description for sale at the American Presbyterian Press, Shanghai, contains a list of over eleven hundred such works, not including the standard Chinese books, also for sale there. These all belong to the new era, and are spreading light and knowledge in every direction.

One has but to lift his eyes to see the telegraph wires which now run to every province and place the control of the empire as it were in the palm of the hand of the emperor. The lines of steamers and railways, the manufactories and mining operations, opened indeed slowly and cautiously, but daily gaining in the favor of the people, and fast becoming indispensable to the transaction of business, are all harbingers of the new era, and have their value as having sprung up in Christian lands and coming with Christianity to this nation.

It is indeed a noble work to lay foundations. All honor to those who have done this work in China. The magnificent bridge over the Lan river is now completed. How long and arduous was the toil in excavating the soil, working under-ground, digging far down below the quick-sands and building upon underlying ledges the solid rock foundations which can never be moved, over which the heavy laden trains may roll in safety! Men worked in the dark, in difficulties and dangers. Even so missionaries of the Nestorian, the Roman Catholic and the Protestant Churches have toiled, as it were, under-ground in laying the foundations of the



Christian Church in China. They were willing to pass their days in obscurity, privation and suffering for the welfare of generations yet to come. All honor to them for whatever was done in accordance with the truth and in obedience to God's will!

Nor let those who come forward at this later day to carry on their work be recreant to this high duty. Mindful of the debt of gratitude they owe to those who have gone before, encouraged and stimulated to greater exertions by the present growth and prosperity of the work, let them press onward with all zeal and devotion to their appointed task and show what the sanctified learning and talent of Chinese young men can do for the welfare of their fellow-countrymen and for the honor of God.

VII. The opportunity is one in which China stands side by side with all the nations of Asia in onward movement toward the kingdom of God, or in rejecting and turning away from that kingdom. The young men of this institution are not ignorant of what is taking place in the neighboring kingdom of Japan, in Corea, in Siam, in Burmah, in India, in Siberia, in Western Asia. The time has come for the nations to awake. The blessings which God has been preparing for long ages He is now offering to all lands. Only this must not be forgotten. Men can approach God and enter His kingdom by one door only—by repentance and faith. This door men may enter, or refuse to enter, may enter gladly and with alacrity, or may enter slowly, after long hesitation and doubt. What shall be the course of China as regards this open door?

God deals with nations as with individuals. "Them that honor me I will honour, and they that despise me shall be lightly esteemed." To the believing, obedient people it is promised, "The Lord shall make thee the head, and not the tail, and thou shalt be above only, and thou shalt not be beneath." Vain will be the effort to get the civilization and not the religion of the West. The garment will not fit. The new and the old will not harmonize. The civilization has grown up with the religion. The effort to separate them will end in disaster and ruin. The bottles will burst, the wine will perish.

With what deep concern for the welfare of his people, with what loyalty of heart to his nation and to his God should the educated Christian young man of China enter upon his life work in the present crisis.

VIII. The opportunity is one in which the young men of this institution of learning have some peculiar facilities for efficient service. They are taught the English language. Through this, communication is opened up to them with all that is most valuable in religion, in learning of every sort, and civilization in its highest



forms. They can study the history of the faith they have embraced from its first beginnings to its present world-wide extension, and can trace the onward flow of its blessings to all mankind.

This high privilege may be turned to the best account, not only in furnishing a stimulus to personal exertions for the Chinese people but also by translations of that which is of greatest value into the Chinese language, and making it accessible to all who can read, thus enriching this ancient vehicle of thought with all that is best in the literature of the new era.

Far be it from any young men educated here to turn his knowledge of the English language and literature simply to the account of personal gratification, or to use it only for the purpose of getting gain, counting it as so much stock-in-trade, so large a deposit in the bank. It need not be said that not all young men educated here will be able to translate well from the English into the Chinese. Some, however, may be qualified in this way to render illustrious service to their fellow-countrymen.

IX. The opportunity is one of unremitting toil, of patient endurance, of suffering, of reproach, ignominy, persecution, death even, for the name of Jesus Christ and for the souls of men in such a work.

These things must needs be. So great an achievement as the setting up of the kingdom of God in China cannot be attained at any less cost. This was long ago told us by the founder of that kingdom, who illustrated the meaning of His words by His own example, and whose Church, in her experience in the world through these eighteen centuries, has shown the same things to be true.

Do such words put young men in fear? Do they dampen the ardor of their devotion? The reverse of this should be true. They should only fire their zeal, deepen and strengthen their purpose to serve their generation by spreading the Gospel of Christ Jesus. Quite recently I have seen some account of a mission which has its centre at Zanzibar, and extends to the interior of Africa. In this mission young men and young women, some of them of gentle birth and the highest education and culture England can give, labor side by side on terms of perfect equality to Christianize the African negro and to impart to him such learning and such knowledge of the arts of civilized life as his circumstances require. They leave cultured homes for the rude surroundings of savage tribes. They leave a cool and healthy climate for the burning suns and miasmatic vapors of tropical Africa. They give up the hope of long life at home for the prospect of death in one, two, five or ten years in Africa. To live there twenty years is unusual; forty years very infrequent.

Their daily toil is among the ignorant, unclean, degraded and oppressed people for whom they have devoted their lives. Yet they live joyfully and die in peace and hope.

Is there no lesson here for the educated Christian young men of China? These labor in a healthful climate and breathe their native air. They toil, not for a barbarous people of an alien race but for a highly civilized nation, for men who are of the same ancestry, the same habits and feelings, the same manners and customs as themselves. If English missionaries in the fresh morning of their lives can devote themselves after such a sort for the degraded Africans, what will not the educated sons and daughters of China do for their own fellow-countrymen? I would fain see them inspired with a noble enthusiasm in this great work, offering themselves freely upon God's altar, their education, their talents, their time, their strength, their bodies and souls, all consecrated to the service of Christ for the redemption of China.

X. The opportunity is one in which gratitude may be showed for instruction received and love to the institution which has become as it were the foster mother to the pupils educated here. A requital in some sort may be made for the money, the care, the labor which have been expended in their behalf.

The noble building which adorns this campus was not erected without well considered plans; many contributions of money and much labor of loving hearts. What days and nights of toil have been expended by the teachers of this institution on those under their charge, what care they have taken of their bodily health, as well as of their moral and spiritual welfare; how they have labored that their pupils should be upright, truthful, pure, in every respect worthy examples of Christian virtue; these things are well known to all who have received instruction here.

Nor will they fail as they gather at the present anniversary to note the absence of one who for years has presided on such occasions, their beloved chief instructor,\* who had labored for this institution so diligently, so patiently, so judiciously, and who had so endeared himself to all its members. Their thoughts will follow the widow and the orphan in their lonely return journey. They will remember the faithful labors of others; some of them retiring with broken health, others still in the midst of their daily toil.

What requital do the founders of this institution, its instructors and those who have given so freely to its funds, seek from those who leave its walls? This, this only, that the young men and young women who are educated under their care should do their utmost to accomplish the purpose for which the institution was founded, to

\* Dr. Pilcher.


convey to the Chinese people the knowledge of the Gospel of Christ and to communicate to them its abundant blessings. The seal of the university has for its motto, "Go teach all nations." No other requital is sought, no higher requital can be made than that the young men of successive classes as they go from this seat of learning and leave their beloved teachers and friends should obey this command and make this the business of their lives.

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### *Christian Endeavour and Union.*

BY REV. E. BOX.

[London Mission.]

 UR secretary in asking me to prepare a short paper for this Conference suggested as my subject "Christian Endeavour and Union." As the name of our Society is 'The United Society of Christian Endeavour' I shall take the word 'United,' the first word in the name, as my text. I wish to give you briefly my reasons for thinking that in the Christian Endeavour movement we have an organization capable of uniting together the ever-increasing units of Christianity in this great empire of China, so as to produce a united and irresistible force for the overthrow of the Kingdom of Darkness and the setting up of the Kingdom of Christ. The task before us as Christian workers in China is so stupendous that nothing less than the conviction that we have the strength of an omnipotent God to uphold us could save us from shrinking back dismayed.

We are seeking to change the religious beliefs and customs of a kingdom so ancient that all others in comparison are as saplings shooting up about an ancient oak; a kingdom that has seen the rise and fall of great world-empires like Assyria, Persia, Greece and Rome, and which has yet to-day so vast a population that its people form one-fifth of the inhabitants of the globe; a kingdom, too, that clings most tenaciously to its ancient beliefs and customs, looking down with scarcely concealed contempt on those who, coming from 'barbarian lands,' presume to teach *them*—the people of the middle kingdom—the *true* doctrine.

The forces that are arrayed against us being therefore so formidable in their nature there is a call first and foremost for a closing of the ranks, for an united front; our watchword as Christian soldiers being '*all one body we.*' I believe that in all essentials we are already one. Our common faith in, and allegiance to, Christ is a tie that cannot easily be severed. There is, however, room for



still closer *united* action; for such a realization of the great truths which we hold in common of our *oneness* in Christ that our differences instead of being a hindrance shall be an aid, even as an army animated by one spirit derives strength through its composite character of artillery, infantry and cavalry.

Some have sought to bring about union by exhorting Christians to yield a little here and pare off a little there, as if it were possible to give up an iota of what we conscientiously hold to be *truth*. True union can alone come from a common spirit, animating each individual member of some body, inspiring them as a body to common and united action. To awaken within the breasts of your soldiers the glow of patriotism would be far more effective in leading them on to victory than if you sought to make them one by turning all your artillery and cavalry into infantry, so that they might wear the same uniform and wield the same weapons.

Peter the Hermit, in the middle ages, by his stirring appeals aroused Christians of all ranks and nations to drive out the Saracen from the Holy Land and plant the Cross in the Sacred City. Each band marched out under its own special leader, wearing its own distinctive dress and speaking its own language, bound by the laws and regulations of the land from whence it came. But *all* the bands were distinguished by a common badge—a cross—and moved forward with a common object to the same spot, differing in a thousand and one minor points, but united by a common faith and a common purpose.

Cannot we find something similar to bind us Christian workers of different lands, denominations, doctrines and terms, into a solid band,—our message, *Christ for China!* our mission, *China for Christ!*

I believe that in and through the Christian Endeavour movement such a result is possible. It has two distinctive features; all its members are united not on the basis of doctrinal or ecclesiastical beliefs but on that of a common love to Christ and devotion to His service. *Prayer* is its badge, *service* its marching orders. Its members are those who by prayer and service seek the salvation of their fellow-men; one hand laying hold of God and one stretched forth to save the lost. A crusade, nobler, grander than that of the middle ages, wielding not the sword of steel, shedding men's blood, but breathing the very spirit of Him who first came to seek and to save the lost.

Let us notice a little more closely the way this Society unites in one all who become its members.

We have seen that its aim is to form a band of praying and working Christians. It begins with the Church as a unit, *i.e.*, with



an organized body of Christians meeting together as a Church in one place. In America and England it is especially for the young people, being 'an organized effort to lead young people into His Church, to establish them in the faith and to set them to work.'

Here in China a wider interpretation may be given to the term young people, so as to include *bonâ fide* converts whom the Society seeks to develop in the Christian life and train for active service. It is thus in the first place an union of those who have been led by the ministrations of some Church to forsake idolatry and turn to God, to acknowledge Christ as their Saviour, and in consecration to His service to work for the coming of His kingdom. It may be said that such a Society as this is nothing more or less than the Church itself, and that there is therefore no need for any new society or organization such as this. In reply it must be carefully borne in mind that this Society is not an organization outside and instead of the Church. It is rather the Church *doing its own work in the best way*. It is true that the Church's work is to develop the Christian life of its members and train them for service, but it must be acknowledged that this ideal is not always acted up to, and that a small proportion only of its members become active workers in the Church.

Moreover, the Church consists not only of young converts and untrained Christians but also of those who as office bearers, elders, pastors, may be regarded as already trained and in active service. It often happens that the young convert and the more retiring or less gifted brethren are overshadowed by these venerable fathers in the faith, and so easily settle down into passive members—sleeping partners—who meekly listen each week to exhortations, but continue with their own gifts undeveloped and unused. Our Society seeks to remedy this defect and to quicken the life of each individual in the Church, so that each member of the body of Christ may perform its appointed function, and Christ's will may work more effectually through His Church for the salvation of the world. It thus seeks to bring each individual member into closer union with Christ the head, and also to bring into closer association individual members united as a Church in one place. It encourages its members by mutual help to develop each other's gifts. By careful training and discipline the Christian Endeavour Society strives to fit each one of its members to stand at his own special post and perform his appointed duty in the army, fighting under Christ's banner.

We have noticed briefly what Christian Endeavour aims at in the way of binding together in fellowship and service the members of single Churches. There are those here who can tell

you how far this has been actually accomplished in both foreign and native Churches here in Shanghai as well as elsewhere.

My second point is that the Christian Endeavour organization whilst strengthening each individual Church which adopts its methods will also greatly help to bring into closer union the different Churches which exist in one city or district. It is inter-denominational, so that whilst the members of each society are expected to faithfully support their own Church, its doctrines, form of Church government and Church work, the members of the various branches are united as one by the powerful ties of a common organization based on fellowship with Christ through prayer and service.

Churches as they exist to-day are more or less held back from common and united action by the necessity of subscription to creeds, recognition of orders and observance of ceremonies. As we have already said where these differences are based on conscientious grounds, as truths taught by God's word, they cannot and should not, if they could, be lightly brushed aside. What we have to aim at is *not uniformity* but *unity*, not the same uniform but oneness of spirit and purpose. We can be united only by what we hold in common; only by the possession of a common faith and purpose, by a common spirit inspiring and animating us. The world of man is not a dull sameness. No one precise system of Church government and ceremony will probably ever suit all tastes equally. The truth of God in its breadth and depth can never be grasped completely in one set of formulas or system of theology. But *to-day* it is possible for the one spirit of our Master so to animate us that we may arise and march forward as one body, a united army under one leader—Christ, the captain of our salvation.

In these united gatherings of Christian Endeavourers no doctrinal or ecclesiastical questions are debated; time and place can, and should be found elsewhere for these, but we meet simply to confer together how we may best as members of the various societies aid one another in greater devotedness to Christ and the furtherance of His kingdom.

At our first united gathering here in Shanghai there were Methodists, Presbyterians, Congregationalists, Episcopalians, Baptists, Disciples and members of other branches of the Christian Church present. China, Japan, Corea, the United States, England, Scotland, Australia, were amongst the countries represented by members of Christian Endeavour Societies. And this was not a widely advertised World's Fair 'Parliament of Religions,' but just a simple united gathering of Shanghai Christian Endeavourers.

But we must go a step further. This organization aims at unifying and consolidating the whole of the Christian work carried on in each separate province. It aims to bring together representatives of each society of Christian Endeavour in the province for conference as to how best that province may be won for Christ, *i.e.*, may become a Christian province. Such an union would be irrespective of denominations, and would abstain from all interference with the special plans and operations of the various missions.

There is at present almost an entire absence of centralized united association between the different native Christian Churches in each province. Our society aims at effecting this by forming an organization, following as far as possible the political divisions on which the Chinese system of government is at present based. Each local society will be entitled to elect its own representative for the province in which it exists. Its members will meet simply as Christians linked together by a common love to Christ and consecration to His service. The different workers in the province brought thus 'together will come to know each other, and a new inspiration will be imparted to them as they realize what it is to be members of the greater 'Brotherhood of Christ.' The Chinese Christians have not yet felt their power. By far the greater part are as isolated units amongst the thousands of their heathen countrymen. Let them see more of one another. The great Prophet Elijah would probably never have given up in despair with the cry, 'I, even I only, am left, and they seek my life to take it away,' if he could have had a '*Convention*' with those 7000, whose knees had not bowed down unto Baal. A union of Christians such as this in each province would also speedily be a powerful factor in dealing with the thousand and one evils which, like deadly microbes, are allowed unchecked to eat into the vitals of the nation. A yearly *provincial convention* such as the Christian Endeavour Society aims at establishing should not present such difficulties as would an annual convention for the whole of China. China is so vast in extent, and transport is so expensive and slow, that it may be 'annual conventions' will at present be found feasible for provinces only. At the same time, however, to complete the work of unification one more step is necessary, and that is to extend the work of the Society so as to make it a national movement—joining province to province in the one common organized aim—to win China for Christ. Whether a yearly national convention is possible or not—and I personally doubt the possibility, and at present would suggest that it be held once in ten years as our Missionary Conference is, or if preferred every five years—this need not affect the question of a national organization, much of the work of which can be carried on by



correspondence. Each province should have its duly elected representatives to serve on this national committee, and at the first of its periodic national conventions from among these representatives able men should be chosen as officers and leaders. By its local and provincial work the Endeavour Society may be expected to train up native Christians, not only for active service but also for leadership. Having such leaders we must see to it that we foreign workers retire from official positions as able native brethren are raised up to fill the posts. Our great aim should be to make this Society a truly *Chinese* Christian Endeavour Society.

To sum up these few remarks I would say in conclusion that the United Society of Christian Endeavour has as its object: (1) the *strengthening of each individual Church* in this great empire by bringing its members into closer union with Christ and one another through fellowship and service; (2) to unite in Christian fellowship the various Churches in each centre by the *formation of district associations* of Christian Endeavourers; (3) by union of the various district associations to form *provincial councils* of Christian Endeavour, and (4) finally by the election of representatives from each provincial council to create a *national organization*, whose aim and object shall be, not for its members to anathematize each other as was too often the case with the councils of the early Church but to consult together how best to win China for Christ.

If when all this is accomplished we should awake to find that our Christian Endeavour movement had become to all intents and purposes the national Church of China—its members retaining it may be their denominational, doctrinal and ecclesiastical differences, whilst united as one in loyalty to Christ and His service—as the different states in America retain their peculiar rights and privileges, whilst banded together as the United States—then let us thank God and take courage, for the day of China's deliverance will have dawned, and the long night of toiling and waiting will have passed away. With a strong united Christian Church in China, truly *Catholic* in its love and devotion to Christ, whilst its individual members retain full possession of their *Christian liberty*, then we may see wrought out here in this land a greater and more enduring victory than that which brought proud Rome to the feet of Christ.

"China for Christ"—this is our dream—nay more, our confident hope and expectation. May each one of us, who are members of this Society, by prayer and endeavour, seek to make this dream, this expectation, a reality.


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## *Pioneer Missionary Work in the Interior of Korea.*

BY REV. W. J. HALL, M.D.

[M. E. Mission, Seoul, Korea.]

N the 4th of May Mrs. Hall, baby and I left Chemulpo by steamer for Pyong-yang. We had only been out a few hours when we encountered a typhoon, and were obliged to anchor for thirty-three hours. Monday afternoon we reached Po-san, which is twenty-five miles from Pyong-yang and as near the city as the steamer goes. We took a native row boat for the rest of our journey, and arrived Tuesday noon. The native Christians were waiting on the shore to greet us. Shortly after our arrival great numbers of natives came to see us. Mrs. Hall told them she would see them Wednesday afternoon. By noon hundreds of women and children had gathered in the road and outside yard to see Mrs. Hall and baby. We arranged to let them in by tens to remain for five minutes. This worked well for a short time, but soon those behind became impatient, commenced to crowd, broke down the gate, and soon the inside yard and the house were filled to overflowing. The only thing now to do was for Mrs. Hall to come outside with our little boy, where she saw yard after yard full until over fifteen hundred women and children had been seen. As we could no longer control the people I went to the magistrate and asked for a soldier to protect us. He promised to send one the next day, but none ever came.

About one o'clock Thursday morning we were awakened by two of the native Christians, who informed us that our faithful helper Chang Si-key and the former owner of the house we were stopping in had been cast into prison. We could do nothing then but commit them to God. Early in the morning I went to the governor's, but he was sleeping, and I could not see him. I then went to the prison and found that in addition to our men the helper of Mr. Moffett, of the Presbyterian Mission, also the former owner of the house that the helper lived in were both in prison, and that same night policemen had gone to where Mr. Moffett stopped when in Pyong-yang and cruelly beat all the native Christians that were there. Chang Si-key had his feet wedged in stocks, and was suffering intense pain. I then went to the house to see if Mrs. Hall was all right, when Mr. O., one of our Christians who had accompanied me to the governor's, was seized and taken off to prison. Mr. Yi, another of our native Christians, then accompanied me on my rounds

to the prison house and telegraph office. He would say to me: "I will be taken to prison next, and then you'll have to go alone." We were the only foreigners in a city of one hundred thousand heathen, and you can imagine our situation when I had to leave Mrs. Hall and little Sherwood alone and unprotected as much of the time I was away at the prison or the telegraph office.

I telegraphed the state of affairs to Dr. Scranton in Seoul, and he and Mr. Moffett carried the matter to the British and American Legations, and soon the welcome message came over the wires: "Legations will act at once." No time was lost in Seoul. The missionaries and the Legations acted with that characteristic zeal, for which Britishers and Americans are noted. Soon there came a telegram from Mr. Gardner, British Consul-General, and Mr. Sell, American Minister resident, stating they had insisted that the foreign office order the release of the men in prison at once, and our protection according to treaty. A telegram also came from Mr. Moffett: "Joshua first chapter ninth verse." This was Thursday evening; that night our house was stoned and the wall torn down. We did not know the moment a mob might be upon us. Early Friday morning a servant of the governor's came, and said the telegram from the king had been received, but that it said we were bad people and to kill all the Christians. I went to the prison, and this report was confirmed there. Our men had been removed to the death-cell, the torturing continued; they expected to die, but would not give up Christ.

The water carriers were forbidden to bring us water. There are no wells in Pyong-yang, and the water is brought from the river a half-mile distant. The governor is a relative of the queen, a powerful family here in Korea, and it began to look as if he were not going to pay any attention to the telegram from the foreign office. It seemed to us that the time had come for religious toleration for Korea, and God would require the lives of some of His children to secure it. We were ready to die for His cause. Grace had been given sufficient for every trial thus far, and we knew abundance would be given if it were required. My heart ached as I witnessed our faithful brothers in Christ suffering extreme torture, such as had not been experienced here by Christians for twenty-eight years when thousands of Roman Catholics, including several priests, laid down their lives for their faith. Two telegrams from the foreign office had been sent since Thursday night, but five o'clock Friday came, and still no relief. At six o'clock, after thirty-six hours of torture in prison, threatened many times with death, all were sent for by the magistrate, beaten and discharged, but stoned all the way home. Chang Si-key was so badly injured it was with

difficulty he reached home. I felt like sitting at his feet; such a faithful martyr for Jesus I had never before seen.

Messrs. Moffett and McKenzie started Friday from Seoul as a relief party; travelling day and night they reached us the following Tuesday. A week later Dr. Scranton arrived. He and Mr. McKenzie returned the next week.

We remained in Pyong-yang a month after the difficulty arose, treating patients daily, both myself and Mrs. Hall; we had from twenty to thirty a day. We held services Sundays and every night. Our last Sunday there I had twenty men, and Mrs. Hall had seven women at the service. The interest in Christianity is deepening. God is removing the obstacles and clearing away the rubbish for a harvest of souls in Pyong-yang.

The people as a rule are friendly toward us. The instigators of the trouble were some of the officials and their servants. There has just been secured through the foreign office an order demanding the restoration of the money extorted from those who were in prison and the punishment of the guilty parties. On the vessel upon which we returned there were 400 Pyong-yang soldiers, and when we reached Chemulpo we found thirteen gun-boats in the harbor, mostly Japanese and Chinese. Trouble is threatening between China and Japan, and there is strong probability of their using Korea as their battle-ground. What the outcome will be we do not know. We are looking forward to that glad day when the nations of the earth shall learn war no more.

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*Light thrown on Bible Study from the Languages of  
Eastern Asia.*

BY J. EDKINS, D.D.

**I**F we call the Tartar, Dravidian and Japanese languages the languages of Eastern Asia, we class together idioms which are quite sufficiently alike to form one distinct family. It consists of more than one hundred millions of people at the present time. The Japanese nearly touch forty millions under recently improved government. The Dravidian races ruled by England are fast approaching fifty millions in South India. The Turks touch on the Semitic area along an extended frontier and themselves govern many Semites. Then there are the Mongols, Buriats and Tungous tribes throughout Chinese Tartary, Siberia and Russia with the Fins and Huns. The Chinese number 380 millions, if we follow the imperial census, and have a monosyllabic language which looks remarkably



primitive. In China 1200 or 1300 Protestant missionaries are now preaching the Gospel or teaching it in classes or learning to do so. There are probably half this number of missionaries of the Roman Catholic persuasion. There is a proportionate number of Christian missionaries labouring in the Turanian countries.

I suggest for consideration that as the study of Hebrew in the Old Testament is of immense importance and spreading rapidly in connection with Bible study in various countries, attention should be directed to the similarities and contrasts of Semitic and Eastern Asiatic grammar and of Semitic and Chinese grammar with a view to improve our understanding of Hebrew idiom and prepare us to decide whether, after all the controversy that has been held, the whole of the Asiatic population are not of one language and of one speech.

Independently of this question of supreme interest looming up in the back ground and waiting impatiently for a solution there is that other question whether by the study of these languages we may not better comprehend Old Testament idiom. This is my contention in the present paper. My object is simply to shew that from a Chinese and Tartar standpoint, when engaged in making grammar, we can mark the workings of the Semitic mind under very favourable auspices, and see better the processes of gradual growth by which Semitic speech became what it now is.

It should not be forgotten that a large number of valuable versions of the Sacred Scriptures have been made by the Protestant missionaries and printed by the Bible societies from funds contributed by God-fearing people. These many Bibles and Testaments are all sold at moderate prices. Many of them are printed in Roman type. To read others new modes of writing have to be learned. The Bible is the best of all books for philological research in all languages, because it contains philosophy and the language of common life, poetry, history and divinity mixed together in proportions suited to the philologist's purpose.

It ought not to be supposed that Semitic grammar, for example, cannot be illustrated from Mongol or from Chinese. Tradition with religious and political usages indicate that these nations are not now where they were at first. Once they might be neighbours, though now far removed.

To limit my field I take the laws by which sentences are concatenated and say nothing of roots and their truly remarkable similarities.\* In the original speech of mankind sentences were

\* In the Mongol Bible *shar* is ox and in the Hebrew it is *shor*. The Mongol for fish is *jagas*; in Hebrew it is *dag*; in Japanese *sakana*. The Mongol and Japanese have sibilated the initial by a law just as certain as that which has changed *dies* into *juir* in modern French.

isolated and came one by one from the lips of the speaker. Logical concatenation of sentences came into grammar in a later age. The circumstantial clause means the subordinate clause. Subordination came out of co-ordination. The exigencies of speech compel some sentences to become subordinate to others. Emphasis entered as an important factor in the realistic speech of our earliest forefathers. Eagerness on the part of the speaker expressed itself in emphasis on certain sentences. Just as in any modern sentence emphasis is placed on some words, so it was in primitive times with words and with sentences. In every sentence there are principal and subordinate words. In every concatenation of sentences there are principal and subordinate clauses. In other words, these are distinguished as emphatic and not emphatic.

Language was at first entirely realistic without formative words. The formative words of every grammatical system are produced by the fading process, which causes the proper significance of roots to disappear and leaves them at the disposal of the language maker for some grammatical use. Roots became formative over a small local area and gradually were adopted more widely. People adopted them by imitation without thinking of their original meaning. The realistic value vanished. The formative value was maintained. So it was that language when it came into the hands of the school-master to teach consisted half of roots and half of forms. Grammar classifies the forms and lexicology arranges the roots in alphabetical order. This was what the school-master did long ago with Hebrew in the Syrian and Spanish synagogues where he taught his pupils.

The circumstantial clause ceased at some date in the progress of language to be strictly co-ordinate on equal terms with the principal clause. The listener heard it pronounced with less emphasis than some other clause. If he belonged to that portion of the world's population which became Chinese and Turanian he learned to put the emphatic clause last and the unemphatic clauses before it. A man with a strong will began this mode of speech and his fellow-tribesmen imitated him. In Chinese and all Turanian languages this law holds. It is an idiotism now in use among 500 millions of people on the Asiatic continent and in Japan. Is it likely that this law has had no effect on Hebrew grammar? The Chinese and Tartar types are peculiarly old, older indeed than either the Semitic or the Indo-European. The Semitic, by the triliteral form of its words, is known to be of posterior origin. The Indo-European has been modernized in every department by the growing intellect of recent times. In the history of the Semitic grammar the investigation must embrace Chinese and Turanian influences before it can be completed.

In reading in Dr. Driver's Hebrew Tenses the appendix on circumstantial clauses it struck me that it would be well to examine some of the examples he gives from the Hebrew Bible and compare them with those found in the Septuagint, in the Mongol Bible and in the Chinese Bible, in order to learn what results might be obtained from observing the way in which the circumstantial clause is expressed in versions representing such very old types of language.

Dr. Driver has compared the Hebrew syntax with that of Greek, Latin and English, but as there are principles of syntax in the Hebrew Bible which Hebrew has in common with European tongues so there are also principles which it has in common with Tartar tongues and with Japanese. It also has its own idiotisms.

That Hebrew syntax is old as a type compared with the modern European tongues and with ancient Greek and Latin is to be concluded from the remarkable inversions of order which it presents if judged by European syntax as a standard. The Hebrew syntax is marked by great vivacity. The verb loves the first place and the adjective loves to follow its noun, that is to say, the action precedes the actor and the thing which has a certain quality precedes the quality. A love for realism is here seen.

The sentence "and William wrote the letter" becomes in Hebrew "and wrote William the letter." This is a Semitic idiotism, and cannot be primeval. The Chinese and English agree, but the Chinese would not place "and" at the beginning of a sentence. It is a copulative conjunction and must have a nominative before it.

When Dr. Driver says, "The clauses in a complete sentence take the form in Hebrew, more than in many other languages, of simple co-ordination,"\* it is the principle of agglutination of which he is speaking, that is, the agglutination of sentences. The logical relation of the clauses to each other is not indicated by special symbols but is left to be inferred by the reader. The Indo-European idiom is more cultivated and modern. The Hebrew is more primitive. Logical relationship is only marked out by suitable forms after long effort and after extended pædagogical culture. Dr. Driver points out that where Hebrew agglutinates the circumstantial clause modern idiom usually marks it more distinctly.† The ablative and genitive absolute are modern devices which were preceded by the various modes of simple agglutination.

For example, in I Kings xix, 19, "And he went thence and found Elisha, and he (was) ploughing," vehu horesh, וְהוּא חֹרֵשׁ. The Hebrew introduces the circumstantial clause by the use of a conjunction. The Septuagint has καὶ αὐτὸς ἡγορία ἐν βοσεί. The

\* Appendix 1, 157.

† Page 225.



author, speaking Greek, preferred to use an aorist indicative verb. Immediately afterwards he says, δώδεκα ζεύγη ἐνώπιον αὐτοῦ καὶ αὐτὸς ἐν τοῖς δώδεκα. Twelve yokes before him and he with the twelfth. He says with the twelve, but meaning probably the twelfth. The Greek and Hebrew agglutinate the clause "twelve yoke before him" without a conjunction or verb. The A. V. inserts *with* and the R. V. with. The Latin has *Elias reperit Elisaeum arantem in duodecim jugis boum. Duodecim paria erant ante eum, et ipse—unus erat.\** It is remarkable here to notice the modern spirit which fills all vacancies in grammar to suit the European mind. The form of *arantem*, the insertion of *erant*, a new commencement after *boum*, all shew that this version was made when grammar was taught in schools. It was not so with the writer in the Septuagint, who spoke a Greek mixed with much Semitism, which his school-masters were well content he should use.

The Chinese is, Elijah then went, met Shafa's son Elisha ploughing land, oxen twelve yoke; the hindmost Elisha himself drove.

Let it be noted that the subject is always first, then the transitive or intransitive verb, and then the object, if the verb be transitive. No connective is required between went and met. The word ploughing follows the word Elisha as *arantem* in the Latin. Land is inserted to help the verb to maintain a transitive character. The twelfth becomes "hindmost" to avoid repetition, and here the Chinese writer is allowed by the foreign translator to gratify his taste by avoiding tautology.

The Mongol is, This upon Elijah he thence going Shafat's Elisha son found. He ten-two pair ox with, land ploughing, the twelfth (lit. ten second) before was.

There are two verbs in the indicative, "found" and "was." By Turanian law (not Chinese) † they must stand last in the sentence. Circumstantial clauses are terminated by gerunds "going," "ploughing."

The Tartar syntax differs from that of Chinese by placing the verb after its object.

Dr. Driver has conferred, as has been fully recognized, a singular benefit on students of Hebrew by illustrating its syntax with examples taken from European syntax, which is modern. I suggest that the study of comparative syntax should also be prosecuted in the region of linguistic types still older than either the Indo-European or the Semitic; types belonging to the region of pure agglutination, out of which Semitism first emerged and then

\* Pool's Synopsis.

† In Chinese the place of the verb is between the subject and object.

Aryan speech. For instance *וְהָא* *hhoresh*, ploughing, is a Semitic gerund, and corresponds to the Mongol *hagalaju*, root *haga*, intensitive syllable *la*, gerund suffix *ju*. The Hebrew has two indicatives in which a conjunction is incorporated "and went" and "found." The Mongol indicatives are *olbai* found, root *ol* and *baiba* was, root *bai*. The gerunds are *odogad*, going, root *odo*. and *hagalaju*.

The Chinese verbs are used as indicatives or as gerunds indifferently according to the place they hold in the sentence. The Mongol has so far advanced as to separate the indicative from the gerund. Emphasis led to this separation. The manifest inferiority of the circumstantial clauses shifted them to an unemphatic position and gave the indicatives the post of honour. The indicatives are last, and before them are ranged the circumstantial clauses marked by gerunds. Each gerund stands at the end of its own clause. This shews that the circumstantial clause is at the root of the Turanian verb formation. To it belongs the honour of being the real basis of the verb tree in the Mongol type of language.

What then is precisely the relation of Hebrew syntax to the syntax of the Chinese and Turanian types of language as judged by this instance? The Chinese agglutinates the clauses, whether conclusive or circumstantial, according to the order of time, which is nearly as in the Latin version. The Mongol forces the verb, whether indicative or circumstantial, to the end of the sentence. It is a Turanian idiotism. In Chinese and in Mongol the circumstantial clauses, whether one, two, three or more, precede the conclusion. The Semitic then is most like the Chinese in this that it agglutinates the several members of the compound sentence before us in the order of time nearly. But it is most like the Mongol in creating a form for the gerund and placing it in a circumstantial clause in co-ordination with indicative clauses.

The Chinese because they have never been nomade and because they reside on the coast of the Pacific have been less the subject of inversions in syntax than other races. The nomade Turanians when in contact with other races inverted their syntax. So Semitic speech through contact with Turanians on one side and Egyptians on the other underwent a series of changes, which resulted in its present laws of order in the words of a sentence.

The simple agglutination of the Hebrew order is but little concealed by the free use of the connective *Ve*, "and," found in close union with verbs and with the demonstratives.

To make it quite plain that Hebrew first formed its circumstantial clauses after a Turanian model and then altered the order of the clauses through contact with other influences probably African

let me take another example, Gen. xxviii, 12.\* And he dreamed and behold ladder set up earth on, and head its reaching the heaven to, and behold angels of God ascending and descending on it.

The indicatives are "dreamed" and "behold." Gesenius says *hinne*, "behold," † is equivalent to : here, here is. That is, it is an adverb declined with several suffixes, as in behold me, behold him, behold us. Mongol adverbs, very remarkably, are also declined and conjugated. "There is no certainty about it" is *magat ugei*. *Ma* the root (assumed) takes *gat* as a gerund suffix. We can express it no more nearly than by "certainly." *Ugei* is *non est*, a negative indicative. In the above Hebrew sentence the gerunds (or participles taking their place) are "set up," "reaching," "ascending," "descending." This use of participles we may call Turanian idiom. Another Turanian idiom is : earth to, heaven to. But here the resemblance seems to stop. The clauses are shaken into a new order. The connecting *vav* is used four times. The last expression "upon it" has Chinese order, not that of Mongol.‡

#### *Some Hebrew Words compared.*

"Afflict the soul" by fasting is *gannoth nafsho*. The word for afflict in Chinese is 艱 *chien*, kan, "affliction." Poor and afflicted persons are described by this word in the Hebrew Bible.

Necromancer, wizard, *ob*. This word is in Tibetan *aba*. In Mongol *obdis* is magic art. In Tibetan *abamo* is a witch, adding *mo* as a feminine suffix. *Em* is mother in Hebrew.

Cruel, Hebrew, *hamas*, Ch. 兇 *hiung*. *Ng* is changed from *m*.

Witness, *ged*, Tibetan *gad*, Mongol *gerechi*. Laban said to Jacob, This heap is a witness between me and thee. If the Hebrew word is derived from something held in the hand as is very possible then it is the Chinese 據 *kü*, kot which is also the Hebrew *hazah*, hold in the hand. Our own word hold is the same.

Father, Tibetan, *yab*, Mongol, *abo*, Egyptian *teb*, Heb. *ab*. The Egyptian has preserved the *t* which the other languages have lost. The Chinese have retained the initial *t* in *tiè*, in Shanghai *tia*. The Chinese has lost the final *p* (*b*). In the primitive language *tab* was most probably the sound.

\* Driver, p. 227.

† H. in Hebrew is always a lost *t*. Hence *hinne* is *tinne*. Lat. *en*, "behold," which has also lost *t*. Phœnician colonies made Italian speech in part Semitic.

‡ The Mongol version of Swan and Stallybras divides the verse into three parts: 1. Then his dreaming look while (infinitive in the dative). 2. One ladder earth to being was (two gerunds), its top heaven unto reached (indicative). 3. Also it by means of God's angels upward going downward descending saw (six gerunds precede this last indicative).



Stone, eben, as in Ebenezer, "stone of help." In the Chinese Bible we have the sound ben in 磐石 p'an-shi, in Shanghai bén-zák, "rock."

Exceedingly, meod. This is Mongol masi, very, and Chinese 彌 mi, English more, most. Skeat says we have lost *k* from more, most. The root is mag in magnus. Perhaps *k* is lost from the Chinese *mi*, which contains a phonetic whose usual value is *nik*.

Courage, muth in German. Lat. miles, soldier. Chinese 武 wu, mo, soldier, military. Hebrew emetz, strength, courage.

Destiny, fate, to number, H. manah, count, meni, fortune, is in Chinese 命 ming, destiny, life, which rhymes with final *n* in the Odes. This word shews that the idea of destiny connected with human life was familiar to the Chinese when they came to their present country. From the first arrival of the Chinese in China they show signs of Babylonian culture. Wherever lucky and unlucky days are distinguished in popular usage it is a sign of the prevalence of ideas of the early civilization. Lucky, 吉 kit, is gad in the Old Testament in the same sense.

These examples I give out of more than a thousand which I have collected. The vocabularies are full of identities, because the isolation of families was impossible. The peoples who formerly occupied Asia traded and intermarried with each other. They made no effort to keep their languages separate. This is the reason that the vocabularies are on examination found to be identical. Such differences as exist were caused by migrations. These were produced by unfavourable seasons, malaria, war, the practice of horsemanship leading to military ambition, commercial adventure and such like causes.

We must expect then to find the languages of the races that had a share in the early civilization of Asia purely identical if we trace them back to their primæval form.

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While walking deck the other morning (says Bishop Thoburn, in an account of his recent voyage to America), I was accosted by a fellow-passenger who wished to know how long I had been in India. I told him that I was more than half through my thirty-fifth year, whereupon he remarked that he had just completed his thirty-fifth, and was now leaving India "for good." He proceeded to congratulate me on my long term of service, and ended by asking if I too had bid farewell to India and was going "home" to spend the rest of my days. My reply astounded my friend exceedingly. I told him that so far from having completed my work in India I felt as if I was just beginning it. Thirty-five years of work ought to make an ordinary man capable of achieving some work worth the name. The best ten years of a man's life ought to be from fifty-five to sixty-five. I cannot believe that the Indian Government does well to muster out its servants at the age of fifty-five, and it is certainly to be hoped that no such rule will ever be recognised, formally or informally, in missionary circles. One of the weakest points in the present missionary force of India is the comparative absence of men of experience. Let every mission hold on to the old men. And let the old men see to it that they keep young. Some men are younger at fifty than others are at thirty. Let the old keep young hearts in their breasts, and let the young learn the art of growing old slowly.

## *Watchman, What of the Night?—A Jubilee Response from Canton.*

BY REV. B. C. HENRY, D.D.

[Presbyterian Mission.]

**T**HIS year is the Jubilee of the Presbyterian Mission in Canton. Half a century has passed since our Mission was established in this great emporium of South China. It has encountered many vicissitudes in these years, and has had its full share of discouragement, but has made solid progress in every department and now addresses itself to the future with a chastened enthusiasm which bodes well for the issue.

### *Early Struggles.*

The initial stages of the work in Canton have been frequently dwelt upon, and all honor is due to the noble pioneers who struggled with difficulties which a later generation can hardly appreciate in their full force. For the first thirty years the work of our mission was almost exclusively confined to the city of Canton, broken up at times by war and local disturbances; the vast regions of the interior receiving only the attention of an occasional tour of itineration.

### *Sowing the Seed.*

From 1860 to 1880 were the palmy days of street and chapel preaching in Canton. Day after day the preaching halls were thronged with people, not only from the city but from all parts of the interior. The presence of large audiences (I have counted 900 persons in the course of two hours in one of our chapels) was an inspiration to the preacher, and gave peculiar zest and enthusiasm to this form of work.

The day was soon to come when a portion of the time and enthusiasm bestowed upon Canton was to be given to the teeming districts of the interior.

### *Placing the Golden Candlesticks.*

Twenty years ago there was but one fully established out-station in connection with our mission in Canton. To-day, besides three well-equipped *stations* with missionaries resident, at points varying from 200 to 300 miles inland, we have forty-seven *out-stations*, where systematic work is carried on, and numerous other places where Christians, in larger or smaller numbers, meet for worship. (This does not include Hainan, which is now a separate mission). These fifty candlesticks supplied with holy oil,

some of them with wide branching candelabra, have been set up and are shedding their light in the dark places of the interior, and the whole broad territory allotted to our care is gradually being brought within the circle of Gospel light and influence.

*A Noble Educational Plant.*

In the work of education great advance has been made. Twenty years ago we had one boarding-school for girls, with an attendance of thirty pupils, and five day-schools for girls, with an aggregate of one hundred pupils. We had one boarding school for young men, with twenty pupils, and four day-schools for boys, with an aggregate of ninety pupils. To-day the Canton Female Seminary shows an enrollment of nearly two hundred, and the number could easily be doubled if the accommodations were increased. The number of girls' day-schools has increased to more than twenty, with an attendance of from 700 to 800. Each of these schools is the centre of systematic and effective evangelistic work for the women, a work whose importance cannot be overestimated.

The number of day-schools for boys has increased to twenty-five, all but one of these being in the interior, the aggregate attendance reaching about 700. The Christian school is often the entering wedge for direct and permanent religious work. The boarding-school for young men has grown into an efficient high school and training institution, with an attendance of nearly 100 students, and its incorporation into the Christian College, soon to be effected, will place our educational work in Canton upon a most promising and satisfactory basis. Already a fine body of well-trained, earnest and energetic young men have been graduated from the mission institution, and there is every reason to hope that efficiency in this line will grow with the increased facilities soon to be provided.

*A Grand Medical Work.*

Within the last ten years medical missions have advanced with rapid strides in Canton, giving a fresh impetus to the general work wherever it touches. Ten years ago our medical work centered almost entirely in the great hospital at Canton, now in its fifty-ninth year. This parent institution under the support and control of the first Medical Missionary Society ever organized in the world, has greatly increased its range of operations. Branch dispensaries for women have been opened in Canton, where tens of thousands of patients are treated annually, all coming under direct religious instruction in some form. There are the hospitals and dispensaries at Yeung-long, Lien-chow and Hom-kwong and the "Floating Bethel and Dispensary" in the south-west districts, which add their



quota of tens of thousands, to swell the number brought under Christian influence every year.

*An Efficient Native Agency.*

Our staff of native helpers, preachers, Bible women and teachers, is large and efficient. Many of them are most earnest, self-denying and successful in their work. The number of our native Christians has grown from 150, twenty years ago, to about 1200 at the present time. Their activity is shown in many ways. They are very far from being perfect, and are only partially alive to their own privileges and responsibilities, but the presence of the Holy Spirit is manifest among them in many ways. An intimate connection between the Chinese Christians in America and those in Canton is maintained, and within the past few years sums amounting in the aggregate to seven or eight thousand dollars have been sent for Christian work in Canton, to be placed under the management of the native Church.

*Native Consecration and Enthusiasm.*

The matter of self-support and the importance of giving as a part of worship is constantly urged upon them. The instruction in this line is beginning to take hold of them, and evidence is seen of an increasing desire to maintain their own pastors and Churches, and to do more toward reaching the masses yet untouched by the Gospel. We are greatly encouraged by instances of individual consecration and enthusiasm. One of the most cheering is the case of Tain Shun-yau and his wife, of the Lien-chow Church, who, after severe persecution and loss of property, have given themselves personally, without support from the mission or Church, to evangelistic work in their native place, in the southern district of Hunan, that most bitterly anti-foreign and anti-Christian province. They have been greatly blessed in their work, gathering large numbers in their house on the Sabbath, and instructing them in the most important principles of Christianity, namely, to give up all heathen worship and customs, to honor and serve the true God, and love their fellow-men, and to keep the Sabbath holy. As the result of their efforts seven have been converted and baptized this year. There are now more than a score of applicants for baptism, and from forty to fifty hopeful inquirers.

*A Christ-like Spirit under Persecution.*

The Christ-like spirit shown by some of our Christians under persecution is peculiarly gratifying. A recent experience of this kind occurred at one of our Hakka out-stations. There were three brothers who attended a night school in the chapel and became

deeply interested in the truth. They were plain, hard-working farmer boys, and their mother was a widow. The eldest was baptized last year, and for a time the mother was friendly, but afterwards, incited by evil-minded people, she forbade his attendance at religious services, and, on the occasion of one of my visits she broke into the chapel, with a bunch of rods in her hand, and with the utmost violence and vituperation beat her son in my presence, and drove him out of the chapel. He exhibited the greatest patience and kindness toward his mother, showing no resentment or reproach in word or deed, and even refused an offer of employment in Canton, that he might remain with, and if possible win over, his mother. After a time the second son applied for baptism, and while he was being examined by the session of the Church, his uncle burst into the room, seized him by the neck, beat him with his fist, and thrust him out. Shocked and grieved at this treatment, we feared his faith might fail him. An hour later he returned and rejoiced our hearts by his decision to profess Christ that day, notwithstanding the persecution he had endured, and was received into the Church. The mother, again influenced by evil counselors called a meeting of the clan, in which it was decided to hold a feast and demand of these young men that they give up their Christianity or be handed over to the local magistrate for punishment, the last resort of parents in the case of incorrigible children. Before this design could be carried out the mother fell ill and was most tenderly cared for by her sons. When she recovered, however, the evil counselors again prevailed, and preparations were made to carry out their schemes. The sons, fearing the consequences, fled to a neighboring town, where they found employment and sent money home for their mother's support. Several months passed, when one of the neighbors, not a Christian, remonstrated with the mother, condemned her treatment of the boys and expressed the wish that he had such sons, saying that if Christian teaching led to such filial devotion, all the people in the whole country side should send their sons to the chapel for instruction. The mother was prevailed upon to send for her sons. The eldest expressed his joy to the native preacher, saying that the gift of a hundred dollars could not have made him so happy as this message from his mother. They all returned home, and soon after the third son was baptized. Their one desire and prayer now is that their old mother may be brought to Christ.

*"The Morning Cometh."*

Many other similar instances might be given, showing that the Holy Spirit is at work in the hearts of individuals and among the people in general. Everywhere the way is fully open for evangel-

istic work, especially among the villages in the interior, and we are made to feel with increasing power the importance of direct spiritual work for the conversion of souls. We have fullest access to the people. The facilities for reaching them are all that we could demand. The Lord has given us the Word, and the Holy Spirit waits to apply it to the hearts and consciences of the multitudes who hear. May we be found faithful to our charge!—*The Church at Home and Abroad.*

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### In Memoriam.

REV. LESLIE STEVENS, D.D.

THE death of the Rev. Leslie Stevens which occurred under circumstances peculiarly sad and pathetic, came as a great shock to the many who knew and loved him. He was a man of magnificent physique and powerful constitution, which gave promise of many years of service in the work to which he was called and for which he was peculiarly fitted. He never had any serious illness, but for about a year he had suffered more or less from malarial fever. About the middle of July he went to Wuhu to help the Rev. W. C. Longden with his summer school for native Christians, and to deliver a course of lectures before the same on Homiletics and the Theory of Preaching. While there he was taken ill with an acute attack of dysentery. Strange to say about the same time his only son, Clark, was stricken down with the same disease. In reply to a telegram Bro. Stevens hurried back to Nanking to the bed-side of his sick child. A few days of anxious watching and agonizing suspense were followed by the death on the 20th July of the little boy. Clark was an exceptionally bright and interesting lad of two and a half years, and was the pride of his father's heart. His death was a terrible blow to Bro. Stevens, who seemed to feel instinctively that he should not long survive him. When the little boy was being carried through his father's sick room the strong man turned his face to the wall and refused to look upon his dead, saying that he would be the next to go. The presentiment that he should not recover, proved to be only too true, and he passed quietly into rest on the morning of the 26th July. Only the evening before he was supposed to be progressing favorably, but when the doctor came next morning he discovered that the heart was failing and the end very near. When told that he was dying he said, "I have fought a good fight. I have finished my course. I could have wished for



better results, but God wants me, and I must go." A brief farewell, and he received "the crown of righteousness which the Lord, the righteous judge," had prepared for him.

Dr. Stevens was in the prime of life when the summons came. Born at Morley, Mescota Co., Michigan; he had only passed his thirty-sixth birthday. When he was about twenty years of age he went to Nebraska and taught school for one year at Minden. He was afterwards Principal of the city schools of Sydney, and later was elected Superintendent of the public schools of Cheyenne county by an almost unanimous vote. His popularity was such that in one district he received every vote polled. A brilliant career was opened up to him in this new county, but feeling a Divine call to preach the Gospel he organized a Circuit and joined the Nebraska Annual Conference, then a mission, in 1880. He preached one year at Minden, one year at Loup City and one year at St. Paul, where in 1882 he married Miss Minnie J. Phillips. He then went to Sydney, where after a most successful pastorate of four years he was made Presiding Elder of the Sydney district. He was one of the youngest men ever appointed to this important office, and yet he succeeded so well that after one year he was placed in charge of the Kearney district, the largest and most important in his Conference. Here he remained till 1890, and he met with such brilliant success and developed such marked qualifications as an organizer and leader that he was appointed by Bishop Fowler to the difficult and important post of Superintendent of the Central China Mission. He was one of the first Board of Trustees of the Nebraska Wesleyan University, and he gave much time and thought to its organization. This University, at its last commencement, honored itself by conferring upon him the degree of Doctor of Divinity, but the news did not arrive till after his death. In 1893 he was made Dean of the Theological School of Nanking University, and during the year delivered a very able and instructive course of lectures on Preaching.

I knew Dr. Stevens very intimately, and he was one of the most lovable men I have ever met. He was the perfect embodiment of everything that is generous, true and pure. He was as gentle and tender as a woman; was the sort of man to whom one instinctively turned in trouble. He never betrayed a confidence. He was as true as steel, and utterly incapable of a mean or selfish action. He was a man of strong character and of unusual ability. Practical, careful, slow to act until he was sure of his ground, he rarely had to retrace a step which he had once taken. He was a man of sound judgment. He looked at every side of a question before he gave a decision or expressed an opinion, and he could always give a clear, logical, conclusive reason for every step he took. He was a born leader.

He had that peculiar faculty of winning men to his own views without their knowing it and of making them think they were carrying out their own plans when they were really executing his. His career as Superintendent of the Central China Mission fully justified his appointment to that difficult post, and his death is regarded as little short of a calamity by his colleagues.

Dr. Stevens was a man of earnest piety and deep religious experience. There was a quiet and reserve about him, which many failed to penetrate, but the favored few who got behind this and saw the real man had the most profound respect and admiration for his noble Christian character. To *know* Leslie Stevens was to love him.

Until recently the senior member of the mission under his supervision I wish to bear this slight tribute to the memory of my friend and colleague, in whose untimely death I feel a sense of personal bereavement.

JOHN R. HYKES.

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## Educational Department.

JOHN FRYER, ESQ., LL.D., } *Editors.*  
REV. JOHN C. FERGUSON, }

Published in the interests of the "Educational Association of China."

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An important educational paper promised for this month's issue has not come to hand in time for insertion ; the writer having been absent in Japan. We hope to publish it next month, together with a valuable symposium on Foot-binding from an educational point of view.

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### *Notes and Items.*

#### EDUCATIONAL ASSOCIATION OF CHINA.

##### *Meeting of the Executive Committee.*

THE Executive Committee met August 18th, at McTyeire Home, Shanghai. The meeting was opened with prayer by Dr. Parker. There were present : Dr. Jno. Fryer (*Chairman*), Dr. A. P. Parker, Rev. J. C. Ferguson, Miss Richardson and Rev. J. A. Silsby (*Secretary*).

The minutes of last meeting were read and approved.

The Treasurer, being absent in Japan, made no report ; but the Chairman stated that to the best of his knowledge there was about \$1500 available for the use of the Association, against which a few accounts had to be paid.

The following report of Dr. J. Fryer as General Editor was approved and ordered to be entered on the minutes :—

GENERAL EDITOR'S REPORT. August 18th, 1894.

*Work done since last meeting.*

- Zoology*, by Mrs. Parker. Completed and placed on sale an edition of 500 copies.
- Optics*, by Rev. W. M. Hayes. Engravings finished. Printing finished all but seven leaves. Delay through pressure of work at Mission Press.
- Acoustics*, by Rev. W. M. Hayes. Engravings will be finished in about a month, when printing can begin.
- Trigonometry*, by Rev. Dr. Parker. About 20 leaves not yet printed. Should be ready for issue about Oct. 1st.
- Hand-book for Wall Charts. Birds and Mammals*, by Mrs. Williamson. Each 200 copies printed. (One block of birds had to be recut, being worm eaten.)
- Hand-book for Astronomical Wall Charts*, by Rev. N. Sites and C. C. Baldwin, D.D. 100 copies printed and bound without reduced illustrations.
- Hand-book for Wall Charts. Engines and Boilers*, by Dr. J. Fryer. Nearly completed. Blocks will be ready for printing in two months.
- Hand-book for Wall Charts. Botany*, by Dr. J. Fryer. Translation progressing. Drawing in preparation for reduced sized illustrations to be bound up uniform with Hand-books.
- Chemistry, Intermediate*, by Dr. J. Fryer. Nomenclature changed from old notation to new. Ready to correct the blocks so as to print a new edition.
- Outline Series*, by Dr. J. Fryer. *Mineralogy and Physiology and Anatomy*. Both published.
- Temperance Physiology*, by Dr. J. Fryer. Second work of the series is progressing in the printer's hands.

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Dr. Parker reported that he had had some correspondence concerning the revision of Chapin's Geography, and had received information from Dr. Sheffield that he is engaged in preparing this work for the press.

The Chairman referred to the educational department in the RECORDER, as showing an increased interest in the subject of education, and made special mention of the good work done by his Co-Editor, Rev. Mr. Ferguson.



The Chairman reported progress in the preparation of the descriptive catalogue of all the books, maps, etc., approved and published by the Association. It was ordered that 1000 copies be printed.

The Chairman reported that he had given attention to the storing of the Association's books, plates, etc., as requested at last meeting.

Dr. Fryer was authorized to order from Messrs. W. & A. K. Johnston, of Edinburgh, 260 wall charts illustrative of Astronomy, Zoology, etc., to replace those sold out; also 500 sets of colored pictures from Messrs. Warne & Co., of London, for Miss Williamson's Zoology. He was authorized to pay an outstanding bill of ten shillings to the former firm.

Dr. Fryer said that in accordance with the request made at the last meeting he hoped by Chinese New Year to resume the publication of his Chinese *Scientific Magazine* in a somewhat modified form, having a department devoted entirely to educational subjects, and giving especial attention to school methods and management.

*Educational Directory.*—Dr. Fryer reported that he had received much interesting information regarding the various schools and colleges conducted by missionary societies, in response to the circulars he had issued. It was felt by him and by other members of the Committee that this Directory would be a very important help in the way of stirring up the workers and organizing the educational interests of China. It was resolved by the Committee that we heartily approve of this work of Dr. Fryer and authorize the publication of 500 copies at the Association's expense.

A series of sixteen wall maps, prepared by Mrs. Ritchie, of Tengchow College, was approved by the Publication Committee and now laid before the Executive Committee. The maps are illustrative of Bible subjects, and were greatly admired. An edition of 1000 copies was ordered to be published.

In the course of the meeting Mr. Ferguson called attention to the increase in the membership of the Association, which now numbers over a hundred. Nearly all of the missionary societies are well represented in the list. The desirability of presenting the objects of the Association before the notice of the others and soliciting their co-operation as members was clearly pointed out.

There being no further business the Committee adjourned.

J. A. SILSBY,

*Secretary, Ex. Com.*

All who are interested in the work of education in China will read with pleasure the following letter received from the Rev. W. A. P. Martin, LL.D., of Peking :—

YOKOHAMA, 13th August, 1894.

DEAR DR. FRYER: As you know, I passed through Shanghai *en route* for New York to have an operation for cancer on the face. You will be surprised to learn that I am still here, and that I am now fairly well; the operation which appeared so urgent not being required at present.

On my arrival here, June 1st, I was so ill that I consulted Dr. Scriba, of the Tokyo University, who advised me not to proceed. I immediately began to amend, though he had done nothing, and since then my improvement has been steady; the doctor merely subjecting me to a periodical examination and keeping me circulating in the highlands.

In a physical point of view the explanation is simple enough, but there is a spiritual side to the case, which ought not to be left out of the account.

When three physicians in consultation had hurried me away from Peking I appealed to God with my *de profundis*. Is it superstition to believe that the answer has come? Tennyson says :—

“Speak to Him thou, for He heareth  
And spirit with spirit can meet.  
He is nearer to thee than thy breathing  
And closer than hands and feet.”

Coleridge expresses the same idea when he speaks of those

“Organic harps diversely joined,  
O’er which there trembles plastic and vast  
One Universal breath—  
At once the soul of each and God of all.”

If this be Pantheism it is Christian nevertheless, and I find it in St. Paul, who speaks of God as “In all and through all, and over all.” Like Bacon “I had rather believe all the fables in the Talmud than to believe that this universal frame is without a mind,” or, I may add, that that mind is not the “Father of our Spirits.”

Having a year’s leave I resume my voyage to-morrow.

I feel greatly concerned about this dreadful war, but God can “cause the wrath of man to praise him and the remainder” (*i e.*, the useless excess) “he can restrain.”

Yours ever,

W. A. P. MARTIN.

Address, Audubon Park, 157th Street, New York.

## Correspondence.

CHINA MISSION HAND-BOOK.

*(Last Notice.)*

Shanghai, 31st August, 1894.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: We are glad to report that out of thirty-four missionary societies at work in China there are now returns coming in every week, and only seven of the leading missions have not yet sent us returns, but we expect them daily.

We issue this last notice to ask all missions who have not yet sent in their reports and returns to do so at the earliest opportunity, so that the latest may reach us before the end of September.

Any wishing further information about the matter may get it on application to the Manager, Mission Press, Shanghai.

We remain, etc.,

CHINA MISSION HAND-BOOK COMMITTEE.

ANNOTATED SCRIPTURES.

Sudbrook Park, Balt. Co.,  
July 3rd, 1894.*To the Editor of*

"THE CHINESE RECORDER."

DEAR BROTHER: May I ask you to publish the enclosed notice in your columns regarding the proposed "Summaries, Headings and Brief Explanations" of Scripture recently approved by the Bible Societies as noted in the May No. of the RECORDER, p. 255.

Yours very sincerely,

R. H. GRAVES.

*Annotated Scriptures.**To*THE COMMITTEE ON "SUMMARIES,  
HEADINGS, &c."

DEAR BRETHREN: You will remember that as a Committee we decided to wait until the new version of

the S. S., or at least a portion of it appeared before beginning our work. As you have seen, however, by Dr. Wright's letter in the May No. of the RECORDER the Bible Societies suggest that we begin these explanations to be published with an *ad interim* edition of the old versions. I propose therefore that the members of the Committee now in China begin their work by making Summaries, &c., for the Gospel of Mark, to be submitted to the absent members upon their return to China.

It will be remembered that these notes are not to occupy more space than that occupied by the headings of chapters, marginal references, &c. in our ordinary reference Bibles, *i.e.*, not more than one-third of the page,

Hoping that this suggestion will commend itself to the judgment of the brethren.

I am,

Yours fraternally,

R. H. GRAVES,

*Chairman.**To*

Rev. Messrs.

J. L. WHITING.

J. S. WHITEWRIGHT.

D. Z. SHEFFIELD.

T. W. PEARCE.

W. BRIDIE.

J. JACKSON.

M. SCHAUB.

Bp. F. R. GRAVES and any other of the Committee now in China.

Also Rev. W. MCGREGOR, Amoy.

NOTE.—The Agents of the two Societies concerned in the above would suggest to the Committee the advisability of selecting one of the other Gospels for their first work, as the N. B. S. S. already has an Annotated Mark.

SAMUEL DYER,

*Agent, B. & F. Bible Society.*

JOHN R. HYKES,

*Agent, American Bible Society.*



## SHANTUNG NOTES.

*To the Editor of*

## "THE CHINESE RECORDER."

Shih-tao, Chefoo.

DEAR SIR: This should have been written long ago, but I have been in the country for a fortnight, and only received yours to-day. This was my first visit in Shantung, and proved most interesting from every point of view. Many and good opportunities for preaching—and healing, too, for my friend Dr. Case, of Wei-hai, accompanied me—and a respectful reception among the people. We did not cover much ground, spending most of the time in two villages, purely agricultural places; there being no inns, we were hospitably treated by the villagers themselves.

After all that one has read and heard of the poverty of Shantung and particularly of the eastern portion of it I must confess to a pleasant disappointment as to the condition of the people. Last year was fairly prosperous, so there are no complaints; the people are contented, and compared with the populations of other provinces with which I am more or less familiar seem fairly well-to-do. But then it must be borne in mind that I do not institute a comparison with the southern and Yangtz valley provinces. I should say roughly that the people of the promontory are much better off in every way than those of Kan-suh or of the mountainous parts of Shen-si, and that they are as well off as those of Honan and the Si-ngan plain. A straw shows how the wind blows, and it may be worth remarking that nowhere else have I seen the k'angs heated by straw fires. Horse dung is the ordinary fuel in Kan-suh and Shen-si—to use anything else is a sign of wealth—here that most economical fuel is not used.

Yung-cheng Hsien, the only city I have visited, compares favourably

with cities of the same class in the N. W. provinces, though of course it is not a very brilliant affair when compared with cities in the South. I may add, too, the clothing of the people and their food seem both plentiful and of fairly good quality.

I simply give the result of comparisons made in passing and look with increased interest to Mr. Jones' promised paper on the Economics of Shantung. Mr. Judd, who was with us the other day, pointed out that bread in Shih-tao is about two-thirds of the price current in Ning-hai-chow. It is as cheap or cheaper within the district E. of a line drawn from Shih-tao to Wei-hai.

An important feature in the domestic life of the people which is not without its significance is that girls are seldom married before twenty; frequently not until twenty-three and even older—my wife knows one woman who married at twenty-five and another still unmarried at that age—seventeen seems exceptional, but on the other hand the average age of the man is very low. In other parts parents of a girl of sixteen would offer an apology, and mothers of thirteen are by no means uncommon, whilst the men are usually much older. At least converts cannot plead any necessity for infantile betrothal under these circumstances.

Faithfully yours in Christ,

C. F. HOGG.

CONTRACTIONS USED FOR NAMING  
THE BOOKS OF SCRIPTURE.

The London Mission, Hankow.

*To the Editor of*

## "THE CHINESE RECORDER."

DEAR SIR: In your July issue appears an article by the Rev. W. Campbell, F.R.G.S., under the above heading, in which in four

parallel columns Mr. Campbell gives three somewhat divergent systems at present in use and which he designates as the Amoy, Foochow and Hankow systems respectively, and a new system which it is suggested might with advantage supersede all those at present in use.

Mr. Campbell has done good service by bringing this matter forward. He deserves our thanks for the very careful tabulation of the systems with which he provides us, and all will unite with him in the hope that it may be possible to unite upon one system that shall prove generally acceptable to all missionaries.

But as a Hankow missionary I should like to point out that it is quite erroneous to describe the system that stands in the third column as a Hankow system. It has, it is true, been used at Hankow in connection with editions of the New Testament and Psalms of Dr. John's version with references. But it is a system that has long been established and that has been extensively circulated from other centres.

I have on my desk a copy of Dr. Williamson's Hand-book to the Bible (二約釋義叢書) in which the identical system is used. Dr Edkins and other well known northern missionaries collaborated with Dr. Williamson in the production of this most excellent and widely circulated work, and doubtless agreed with him in the choice of the system of contractions to be used. This book was published in Shanghai in the year 1882.

But more, I have before me just now a copy of the Delegates' New Testament with References, in which the same system is also used. It was printed in 1870 and issued from the Foochow Press. Mr. Campbell tells us (p. 339) that the Foochow system which he gives in his second column and

which varies somewhat from the "Hankow" system is taken from a well known Reference Testament published in Foochow. Of this Testament I had no previous knowledge, but from this it would seem that there must have been two Reference Testaments issued from Foochow, one using the system described in Mr. Campbell's second column and marked 'Foochow' and the other that of the third column marked 'Hankow'. Foochow thus gains the credit of having either originated or fathered two of the contrasted systems!

It is, however, of little moment where the systems originated. The important question is which system presents the best method of representing to the native eye, by one or two characters respectively, the names of the various books of the Bible.

Let us first examine the entirely new system that Mr. Campbell suggests for superseding those at present in use.

1. In the first place I would observe that in matters of this sort newness is generally the reverse of a recommendation. Each of the existing systems has its 'vested interests' materially in the way of blocks or stereo-plates, and not less really in the fact that all over China our converts have become accustomed to them.

2. Mr. Campbell pleads not for the most suitable character of those that occur in the names of the book as at present written but for the one that can be represented in Romanised style by the fewest letters. Now, sir, I have no objection to systems of Romanisation. Nay I doubt not that in certain places they may prove most useful. But to regulate our Wên-li symbols by the conveniences of Romanisation is to invert the right order of things. It is setting the tail to wag the dog.

3. Mr. Campbell's suggested system, finally, fails to indicate the relation in which the separate books of, say, I and II Cor., I and II Thess., I, II and III John stand to the sets in which they occur. Whatever may be said in favour of a system, that it fails to do this is a fatal objection to its general acceptance.

Let me now state the reasons which seem to me to shew the excellence of the system adopted in the "Delegates" Reference Testament by the late Dr. Williamson and his colleagues, and now in connection with the Hankow Reference Testament and Psalms and which is styled 'Hankow' in Mr. Campbell's table. It will be admitted that the best system is that which finds the character in each title that most readily suggests to the eye the full title, and that being most consistent with itself goes farthest towards guarding us from pitfalls. I believe that of all the systems before us this 'Hankow' one best answers these requirements. Following the lists Mr. Campbell has tabulated for us (pp. 340, 341) we find the three systems agreeing till we come to I and II Samuel. Then columns one and two give 撒 (sa) and 撒下 (sa-hia) and column three 母 (mu) and 母下 (mu-hia). To the English eye 撒 (sa) may suggest 撒母耳 (Sa-mu-er) more readily than 母 (mu) does. But not necessarily to the Chinese. 母 (mu) occurs only in 撒母耳 (Sa-mu-er), Samuel. 撒 (sa) occurs also in 帖撒羅尼迦 (T'ieh-sa-lo-ni-ka) Thessalonians as well. 母 (mu) therefore can only suggest Samuel. 撒 (sa) might equally well suggest Thessalonians.

The next variation occurs at Ezra, 以士喇 (I-sz-la), where 'Amoy' and 'Foochow' give 以 (i) and 'Hankow' 喇 (la). Now we

notice that Ezra and Esther are represented in Chinese by 以士喇 (I-sz-la) and 以士帖 (I-sz-t'ieh) respectively. 以 (i) used for either is ambiguous. 帖 (t'ieh) has been universally adopted for Esther. Consistency requires that 喇 (la) should be used for Ezra, as in the 'Hankow' system.

Now take Job, 約伯 (Yoh-pöh). It is represented by 約 (yoh) in 'Amoy' and 'Foochow,' but by 伯 (pöh) in 'Hankow.' Three books in the Old Testament contend for this character. Job, Joel and Jonah. 約伯 (Yoh-pöh), 約耳 (Yoh-er) and 約拿 (Yoh-na) respectively, besides the Johannine Gospel and Epistles in the New Testament. All three systems agree in using the second character 耳 (er) and 拿 (na) for 約耳 (Yoh-er), Joel and 約拿 (Yoh-na), Jonah. Then surely it is better to do the same for Job as in the 'Hankow' system, reserving the 約 (yoh) for the Johannine literature in the New Testament.

Similarly in the New Testament two books have equal claims upon 馬 (ma), viz., Matthew, 馬太 (Ma-t'ai) and Mark, 馬可 (Ma-k'o). But only one title in the Old Testament has it in its composition, to wit, Malachi, 馬拉基 (Ma-la-k'i). Consistently the 'Hankow' system uses it neither for Matthew nor Mark but for Malachi. Using 太 (tai) for Matthew, 馬太 (Ma-t'ai) and 可 (k'o) for Mark, 馬可 (Ma-k'o).

For the Song of Songs I submit that 歌 (ko) song, as 'Hankow,' better suggests the book than 雅 (ya) elegant, as 'Amoy' and 'Foochow.'

That 撒 (sa) is a better representative of Thessalonians than 迦 (chia) is evident. 加 (chia) has already been agreed on by the three systems for Galatians, and 迦



having the same tone and sound in mandarin-speaking districts should, if possible, be avoided. That it is not a satisfactory character for the purpose is shown by the Amoy system prefixing 尼 (ni) and reading 尼迦前 (Ni-chia-ch'ien) and 尼迦後 (Ni-chia-heu). Other divergences might be examined with similar results. But I forbear; the subject, if important, is dry, and readers will tire. I have shown that the so-called Hankow system has been in use for about a quarter of a century; that it has been used in Shanghai and Foochow as well as in Hankow publications; that it has found favour with some well known Northern missionaries; that it is widely understood throughout the China Church; and that it is the simplest system of those before us and the most consistent with itself, hence presenting the fewest pitfalls; and for these reasons I have great confidence in advising the Conference revisers and all others in search of a good system of contractions to adopt it.

I am, Dear Sir,  
Faithfully yours,  
C. G. SPARHAM.

We are sure all our readers will be equally interested with ourselves in the following private letter from Dr. Martin, in which it appears that his health has greatly improved during his sojourn in Japan.—ED. RECORDER.

Yokohama, 14th Aug., 1894.

DEAR ———: This evening I embark for the U. S. *via* the Sandwich Islands. The prospect of seeing them, even for a day, is to me a strong attraction. An uncle of mine was among the apostles of that group. His children are citizens of the new republic, and his students, judges and rulers in the land. When I reach the further shore I shall hope to give you some account of my observations.

Here I have spent eleven weeks, mostly in the high lands, where I saw much of the unsophisticated natives. Of their ancient costume I am not an admirer. Their wooden clogs, loose wrappers and absence of trousers are simply barbarous, and any indication of a disposition to renounce them is to be hailed. Yesterday I saw four men walking abreast—one with a foreign hat, No. 2 with hat and shoes, No. 3 with European suit complete and No. 4 in the slouchy dress of old Japan. Such is the transition in ideas, as well as in external aspect.

Some years ago a number of American ladies, headed by Mrs. Cleveland, advised the women of Japan not to adopt the fashions of the West. Never did good people make a greater blunder. It is not a question of æsthetics but of civilization. As long as the *obi* gird their loins, so long will these women cleave to their old usages, and among them the old idolatries.

Happily the men are fully committed by the action of the government in disestablishing the old dress and adopting that of the West, and reforms of all kinds will go on, in spite of a temporary reflux.

Their troops look brave in uniform, and I imagine draw courage from their costume. If they wore the ancient dress they would need bows and arrows to make them look natural.

Of the war I say nothing; save that it is a calamity to both nations, and all good men ought to pray for peace.

Last month the Presbyterian Synod of Japan deposed a man from the ministry for writing a little book called the "Japanese Bride."\* I have read the book, and find it to be a faithful and graphic picture of Japanese domestic life, by a man whose eyes are opened to see

\* We have received an account of this trial, which we hope to publish in our next issue.—ED. REC.

its defects. Its beauties he sees also and eulogizes in contrast with certain things in the West.

Yet Mr. Tamura is condemned as unpatriotic and charged with holding his country up to the scorn of the civilized world. He is not accused of untruth, or of any other error in faith or morals.

The sentence is monstrous, and you will rejoice to know that the congregation of Mr. Tamura, one of the largest in Japan, stands by its pastor and declares itself independent.

I advise you to get the little book—the *corpus delicti*—and judge for yourself.

My health is greatly improved, for which the physical causes have been rest, change and ozone. But there is above all a First Cause—a

spiritual power—whom I devoutly acknowledge as having given me a new lease of life.

Banished from Peking by three physicians I feared that I might not be able to reach the United States, and after committing my case to God in prayer I consulted a specialist here. He advised my 'stopping over,' and proposed my going into the German hospital if an operation should be necessary. When he saw me next I was better, and I have continued to mend without medicine or surgery, so that he now pronounces me "well for the present."

This I accept as an answer to my cry *de profundis*, and cannot I trust God for the future?

Yours fraternally,  
W. A. P. MARTIN.

## Our Book Table.

Rev. E. S. Little informs us that the books reviewed in the February and March RECORDERS have been reduced in price as follows:—Job, 12 cts., or \$10.00 per 100; Philippian, 6 cts., or \$4.00 per 100.

*Records of the First Shantung Missionary Conference at Ch'ing-chow Fu* (1893). Price \$1.00 in stiff boards and 85 cts. limp to non-subscribers. Mission Press, Shanghai.

Far away ahead of all the Provincial Missionary Conferences yet held in China is that reported in this vol. of 138 pages. There were forty-one delegates present. The other Conferences were devotional and theoretical; this was profoundly practical by men who have made their work a success. The now much lamented Dr. Nevins had prepared a paper on *What should be the Attitude of the Native Church to the Chinese Government*. Here with his characteristic wisdom he advocated that before any missionary should take the

side of Christians in any lawsuit they should only appear as defendants not as plaintiffs, and that even then the other side should be fairly heard *first*. In this way by the missionary's spirit of justice instead of party spirit the occasion might become the means of winning over the other side.

Theological education, education of girls, evangelistic work and medical work as well as some other subjects were discussed. On theological education very wise practical remarks were made about the true attitude of the preacher to the heathen. In medical work mention was made of training fourteen medical evangelists.

But the most important subject of all was that introduced by Rev. A. G. Jones and Rev. W. P. Chalfant. Their papers showed a minute analysis of the causes of poverty in Shantung, and evidently produced a profound impression on the Conference. For, once

we thoroughly understand the causes of most suffering, we have gone a long way towards the means of curing it.

As Mr. Jones's masterly treatment of the subject has already appeared in the April No. of the *RECORDER* we need not enlarge on it, except by expressing a wish that each province would study the mission problems in the same thorough manner.

Mr. Chalfant confirmed many of the points made by Mr. Jones by dwelling on the physical, political, industrial, social and moral causes. Dr. Mateer, calling attention to the relation of character to material prosperity, said, "Christianity always gets rich in every land," but people without a conscience cannot combine together for a public object. "The great secret of the

success of the English-speaking nations is *conscience*." The keynote of the Conference was perhaps that expressed by Dr. Porter, "The Son of man is come to seek and to save them that are lost." Shantung people are like lost sheep: none of the Chinese know how they can be saved, but the Christian missionaries feel they have the promise of this life and that which is come in the Gospel. They feel they must diffuse knowledge on all subjects that will save the people, lest they be charged with "passing by on the other side!" The *Records* have also a map and a statistical report well got up.

But there is no need of saying more except that no well informed missionary should be without this book for reference.

T. R.

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## Editorial Comment.

WE have received too late for insertion in this number an additional list of contributions for the Presentation Testament and casket to the Empress-Dowager. We are glad to report that \$1019.75 have been received. The list will appear next month.

\* \* \*

OUR readers will be glad to hear that our genial and versatile friend, Rev. Arthur H. Smith, who has so carefully noted Chinese characteristics and genially yet severely presented them to a wide range of readers, has received the degree of D.D. from his Alma Mater, Beloit College, Wis., at the recent commencement.

\* \* \*

FOR the past few weeks there has been a remarkable lull in the war between China and Japan. Contrary to all expectation Japan has

so far refrained from striking a decisive blow, and China is improving the time by raising troops and more properly equipping her navy. With the exception of the sad case of Mr. Wylie, of Moukden (see particulars in *Missionary News*) and one or two other very minor disturbances, the missionaries have been undisturbed in their work, and we doubt not the Chinese government is sincere in its expressed desire that the missionaries should all remain in their several fields.

\* \* \*

OUR brethren of the American Methodist Mission, Nanking, have been called upon to endure unusual losses during the past month in the death of Rev. L. Stevens and Rev. J. Walley. Both were men of robust health and strong physique, and with the promise of many years' useful service before them. Mr.



Walley had but recently returned from England, and having been transferred to Chungking from Wuhu, his former station, was helping in the Nanking work before proceeding West. We sympathise very deeply with those who have been so sadly and suddenly bereft of their dear ones, and pray that the God of all comfort may be present with them in a special manner.

\* \* \*

WE write this from the quarantine station (pest-house if you please, though that is an ugly designation of what is really a not unpleasant place) at Kobe, Japan. We came here on the French mail steamer, which, though it touched at Hongkong, yet took on no cargo or passengers; nothing but mail, which is said to have been fumigated. The Japanese, however, have their own ideas as to quarantine, now that quarantine has at last been determined upon, and into quarantine all the passengers for Kobe must go while the ship is allowed to proceed to Yokohama. The furnishings of the station certainly do honor to the Japanese government—a good two-storey foreign built house with clean bedding (most of it entirely new), mosquito netting, well arranged bath houses for hot sulphur baths, superheated steam for disinfecting clothing and baggage, plenty of officers and attendants; in fact everything, except—and that except makes the whole seem a farce—we are not isolated, and our baggage was not fumigated! Friends from Kobe come to see us daily, and we mingle with them freely. Our food is furnished us from one of the Kobe hotels, and the attendants go back and forth constantly.

It is all but another illustration of how the Japanese, just emerging into the light of modern civilization, get things mixed. We fear it is very much the same with the work of missions. Since stopping

here we have read in the *Review of Reviews* a notice of an article by the Rev. J. L. Atkinson, of Kobe, on the "New Theology" of the Japanese. It seems very much like this quarantine; some very good things about it, but *badly mixed, and some most important items left out*. The Japanese are in a transition state, politically and religiously, and while wonderful progress has undoubtedly been made in both lines it would be strange if mistakes were not made. We have great hopes, however, for Japan in both respects. We believe that her religious teachers (native) will gradually come to see their mistakes—learning sometimes from a sad experience—and that eventually there will result a noble Church of the Lord Jesus Christ.

\* \* \*

IN last RECORDER we expressed the hope of being able this month to refer to the self-supporting system followed at the Wesleyan Missionary Hospital in Fatsan. Just as we go to press the report for the year 1892 reaches us, and in it we find a general review of the self-supporting system. During the past six years the funds necessary for giving gratuitous treatment to the poor have been obtained by charging fees to those who could afford to pay, the financial arrangement customary between Chinese doctors and their patients having been adopted. "The results of the experiment," the report says, "have been in every way most satisfactory. It has widened our sphere of work and made our treatment more efficient; it has made our preaching of the Gospel to the patients more impressive, and in the town generally has markedly increased our influence. The converts we make are few, but they are, at least, as numerous as they were before, and the example of our hospital has had such a stimulating influence upon our na-

tive Christians in Fatshan that last year they undertook to support their own pastor and pay all the expenses of their Church without any assistance whatsoever from missionary funds. Beyond all this we have demonstrated the possibility of establishing self-supporting missionary hospitals in China, and so without any seriously increased demands upon the benevolence of Western Christians of multiplying these institutions and extending this work until the blessings of the Gospel, both physical and spiritual, are brought within reach of all the people of this land."

This subject has been fully discussed in several hospital reports as well as in the June number of the *China Medical Missionary Journal*. We think the conclusion of our medical contemporary a very sensible one, that as the system which has worked so well in Dr. Wenyon's admirably managed hospital is totally inapplicable to equally admirably managed establishments elsewhere, it is evident that the two conflicting systems must, under the varying conditions, go hand in hand, and the whole question resolve itself into one of individual discretion on the part of the individual medical missionary.

\* \* \*

THE Report of the China Agency

of the American Bible Society for 1893 reaches us too late to notice in our "Book Table," but we take this opportunity of congratulating the energetic and genial agent of the Society on what has been accomplished. The sudden death of Dr. Wheeler, consequent changes of administration and serious diminution of the foreign colporteur staff caused a decrease in the circulation, but in spite of this there has been a total circulation of 192,215. Mr. Hykes is working hard to increase the efficiency of the Society's operations, and we notice that 231,900 volumes were published in 1893 and that 23,460 volumes of several much needed editions are being printed and will soon be ready for circulation. Mr. Hykes writes:—

"I am satisfied that during my twenty-one years of service in China I never saw a deeper interest manifested in Christianity or a more earnest, honest spirit of inquiry into the sacred writings of our holy faith. The great wave of persecution which has been surging over the central provinces of the empire has spread the knowledge of the truth and awakened in many minds a desire to search the Scriptures and see if this new doctrine be of men or of God. Thus God is overruling the wrath of the wicked for His glory."

## Missionary News.

### THE CHURCH AT NEWCHWANG.

Mr. Gillespie sends the statistics of this station for the year ending 1st Nov., 1893, last. Six were baptised during the year, making a total of sixty-six members at the close; fifty-three of these are communicants. One hundred books and tracts were sold, and the contributions of the native Church amounted to £2. 6s. 11d.

—Rev. W. J. McKee died Saturday afternoon, July 21, of consumption, at his residence at Socorro, New Mexico. He was born Feb. 21, 1851, and early in life entered the ministry. For fifteen years he was located at Ningpo, China, as a missionary of the Presbyterian Church, and came to New Mexico only a few months ago in the vain effort to recover his health. His funeral took place

Sunday morning from the First Presbyterian Church; the services being conducted by Revs. M. Mathieson and H. S. Graham. He leaves a wife and three promising boys, who mourn a loving father.

—From a report sent us of the Chinese girls' school, Singapore, we gather this information:—

The work was begun by Miss Grant in 1843. The Chinese were then greatly opposed to Christianity, and Miss Grant was often in actual danger of her life, but when Miss Cook arrived, in 1853, all the difficulties had been removed, homes established, a staff of girls fitted to be teachers and houses opened to be visited. From this school have gone out not only Bible women but others have married Chinese catechists and pastors and gone with their husbands to China, Corea and other countries. It is interesting to note the success of this institution since its commencement fifty years ago. Miss Cook writes: "The watchword of the Chinese girls' school has been, and I trust will continue to be 'Looking unto Jesus.'"

—The following particulars regarding the death of Rev. J. Wylie are extracted from the *N.-C Daily News*:—

#### *The Murder.*

I have just returned from the funeral of the Rev. James Wylie, whose remains arrived from Liaoyang this morning, in charge of the Rev. Geo. Douglas. He was accompanied on his sad journey by the native Christian who bravely stood by Mr. Wylie when he was attacked; he himself receiving many blows. The soldiers, who are Manchus, in charge of an officer named Yi, attacked the chapel on the afternoon of the 10th August; they then, armed with the pieces of broken furniture of the chapel,

attempted to break in Mr. Wylie's compound. Failing in their efforts they passed up the street, joined by this time by the rabble of the city, to the compounds of the other foreigners. The hospital patients, terribly frightened, ran out of the hospital, and the two ladies, who live in the compound, hurried to the next compound where Mr. and Mrs. Douglas live. Mr. Douglas who happens to be 6ft. 4in. in height, went to the gate, opened it and faced the mob, who immediately retired. Meanwhile Mr. Wylie, perceiving a lull in the storm, proceeded with two natives down the north street to the magistrate's *yamen*, in order to obtain protection for his colleagues. Before reaching the *yamen* the soldiers caught sight of him, and attacking him with the broken furniture and sharp instruments, either knives or bayonets, they soon finished their ghastly work. He fell where he was attacked.

#### *His Death.*

On the 10th the attack took place; on the 13th he recovered consciousness sufficiently to ask: "How is the chapel?" and after a few more sentences he relapsed into unconsciousness and died on the 16th inst.

#### *Local Officials Defied.*

On the 11th Aug. the local magistrate demanded from Major Yi the surrender of the guilty soldiers, who, for an answer, promptly attacked him, causing him to flee for his life. A day or two afterwards the Governor and Tartar General telegraphed instructions cashiering the officer and ordering the surrender of the soldiers. But this order came too late. The soldiers had left for Corea.

#### *The Funeral.*

The funeral of the late Rev. J. A. Wylie took place on the 21st Aug., at 6 p.m. The burial service



was conducted by the Rev. John Macintyre, who spoke with great feeling. Everyone of the community was present from Mr. T. L. Bullock (H. B. M.'s Consul) down. After the service Mr. Macintyre went round to the mission compound to address many of the Chinese Christians, amongst them was a native deacon, Lieu Chung-lan, who stuck to Mr. Wylie to the very last.

#### THE BLIND TEACHING THE SIGHTED.

##### *A Touching Episode.*

Towards the close of last year Mrs. Allardyce, of the London Mission, in the West City, at Peking, mentioned to the Rev. W. H. Murray that she was shortly expecting a class of quite ignorant farm-women to come to her from the country for a month's instruction. She said that each year she has, by the aid of her type-writer, prepared lessons for their use in the Roman alphabet. Now she asked whether Mr. Murray could prepare the lessons in his Numeral-Type for sighted persons, and then send one of his blind girls to teach her and her class. Needless to say he was delighted. It was agreed that his blind students should prepare the Union Catechism, a selection of hymns and some portions of Holy Scripture, and forthwith a party of blind girl-compositors set to work, preparing pages, which a sighted Bible-man printed off at night. Next morning the girls dispersed the type with the utmost neatness and accuracy and prepared more pages for the printer.

As soon as their task was complete Mrs. Murray took blind Hannah and the cart-load of lesson books thus prepared to the London Mission in the west city, and there left her alone with about twenty farm-women from another province (Shantung), whose very speech was strange to her. Yet so

simple is the system she had to teach them, and so well did she accomplish her labour of love that ere the close of one week Mrs. Allardyce herself and several of these women could read fluently, and a day or two later one woman wrote to Mr. Murray a clearly expressed letter with every tone correctly indicated. Ere the close of the month all could read with enjoyment and several could write well, and all loved their gentle blind teacher.

#### THE NORTH-CHINA MISSION OF THE AMERICAN BOARD

Recently concluded its annual meeting in T'ung-cho. The mission was begun in Nov., 1860, in Tientsin, the port of Peking, thirty miles from the mouth of the Peiho. That was the day of small things—one man and one station. Now the mission comprises seven stations, occupied by fifteen families and fourteen single ladies, besides which three families, one single lady, one physician with his motherless child and one mother with her children (her husband being on the field) are temporarily absent, but expecting soon to return.

From Tientsin, the distributing point, these stations extend south into the border of Shantung province (Pang-chia-chwang and Lin-ching), west to Pao-ting Fu, the provincial capital in the centre of the province, and north-west to Kalgan at the Great Wall, taking T'ung-cho and Peking by the way, a distance of over 200 miles from the starting point to either of the two extremes.

The work has reached out extensively into the country around these stations until now there are scores of villages in which are Christians trying to be glow-worms amid the dense darkness of heathenism that surrounds them. With little knowledge of God and only a

glimmering perception of spiritual truth and of a spiritual service which secures material righteousness in the daily life they are much like the glow worm in their remittent light. Taught the truth and helped to an understanding of the life there is a glow and warmth left alone in the darkness, and the inward light appears to fade away and merge into the indistinguishable gloom of superstitious surroundings. And yet there is a difference, there are, there always will be exceptions, for in every clime there are those who go back, and the difference is that the warmth returns, the gloom decreases, the glow gradually becomes the "light that shineth more and more unto the perfect day."

As the reports from the different stations told of the progress of the work during the past year it became evident as never before that this result is in process of accomplishment. Three stations had been greatly blessed by a revival, while at all the stations there had been healthy and encouraging progress and spiritual quickening. An earnest and hopeful spirit prevailed among all the workers, foreign and native. Growth, expansion, development, had characterized all departments of effort. An increased sense of responsibility was manifest among the native Christians. There is a clearer apprehension of the true Christ-life and of the right application of Christian principles in daily life, accompanied with a growing desire so to live as to bring others into the right way. The goal is not nearly reached, but a heartier willingness to lay all upon the altar of consecration service for Christ and humanity is apparent.

The educational department is assuming greater prominence year by year. This is the natural and necessary result of successful

evangelistic labor through a period of years. A membership of over 1600, rapidly increasing, must be instructed in Bible truth and Christian living. To do this school teachers, preachers and pastors must be provided, who are able to divide aright the word of God. This the mission realized years ago, and in a small way began a central "training school," which has now developed into the "North-China College," and its crown, the Theological Seminary. Three classes have passed through the seminary, and are doing excellent service. The accommodations have been very contracted the last year or two on account of the growth of the school, but we have hope that the new building will be completed this summer, and the institution be in more favorable conditions for work.

The mission has never had a more successful year of work, or a more promising outlook for the future. The increase in membership last year was 245. Not counting the doubtful scores probably there are now fully that number of hopeful inquirers, so that an increase of over 300 may readily be anticipated for the present year. On all sides are many promising openings. The working force, especially native, is not half adequate to the opportunities. More money is needed to push and enlarge the work. But above all the abounding or presence of the Holy Spirit is needed, consecrating the entire membership thoroughly unto the Lord. For this we ask the faithful prayers of God's people. Oh if we could only make them see and realize these opportunities I am sure there would be wanting neither workers, nor money, nor prayer, nor success!

C. A. STANLEY.

Tientsin.

## Diary of Events in the Far East.

July, 1894.

25th.—Sinking of the s. s. *Kowshing*, while conveying 1100 Chinese troops to Korea, by the Japanese man-of-war *Naniwa*. From the report of Captain Galworthy, of the *Kowshing*, it appears that the *Naniwa* fired two blank cartridges and ordered the *Kowshing* to stop. An officer from the Japanese man-of-war went on board, and finding from the ship's papers that the *Kowshing* was a British ship, left on the understanding that the transport would follow the *Naniwa*. The Chinese generals refused to allow the foreigners to submit, giving orders to the troops on deck to kill them if an attempt was made to leave the ship or otherwise obey the Chinese. After much parleying and a final order to the foreigners to leave the ship (but which was frustrated by the Chinese) the *Naniwa* discharged a torpedo at the *Kowshing*. As it missed, a broadside of five guns was fired. The *Kowshing* eventually sunk; several of the foreigners succeeded in jumping overboard and were saved, in spite of being fired upon by the Chinese soldiers. About two hundred of the 1100 on board are supposed to have been saved.

August, 1894.

1.—A telegram from Kobe says:—"War is declared by Japan against China. Official notice was given the Foreign Ministers to-day. The Chinese Minister will leave Japan on Friday; his family left here yesterday by the *Empress of China* for Shanghai."

8.—Telegraphic information received that a French traveller named Dutreil has been thrown into a river by the Tibetan tribesmen and drowned.

The Chinese government has expressed its regrets, and has offered to recompense the family of the murdered explorer.

13th.—Rumoured retirement of the Chinese from Yashan after several days' heavy fighting. With the many conflicting rumours of victories and defeats, and paucity of definite information,

it is impossible to give satisfactory particulars.

16th.—Death of Rev. James A. Wylie, of the Scotch Presbyterian Mission, Liao-yang, near Manchuria, the result of brutal injuries received from soldiers on the 10th. See particulars in "Missionary News."

A correspondent of the *N.-C. Daily News* gives the following particulars, which tend to prove the blamelessness of the local officials:—"On the 11th instant, the day after the terrible outrage on Mr. Wylie, Hsü ta-lao-yeh, the chief magistrate of Liao-yang, came early to call upon the missionaries to investigate the case. After making full enquiries he at once proceeded to the inn, where Yi lao-yeh, the commander of the company, was staying, to demand the offenders. He had an interview, but not only did Yi refuse to part with them, he even let his hounds loose on the officers of the law. A scuffle ensued between Hsü's body-guard and the Manchus, in which the former, who were greatly outnumbered, were worsted. Hsü fled for his *yamen* by a back way; the chair-bearers, say the gossip, going so fast that the horsemen had no chance with them. In the *mêlée* several of Hsü's men were injured; his *pa-tung* severely. It was a time of intense excitement, for the city was now practically in the Manchus' hands, and the merchants, fearing a general looting, many of them put up their shutters. The local resources had been drained to the utmost in consequence of the war, and I believe that at the present moment there are only 50 soldiers left behind to guard the peace of the place. What could they do against 250 wild knaves from Kirin? It was a time of suspense for the missionaries, and excited members came running, urging us to make our escape while we could. But a merciful God interposed. Yi evidently thought by this time that his men had gone far enough, and by noon the good news came that he had drawn off some 15 li."



—We hear that Miss Larssen and Miss Rasmussen, of the Scandinavian Mission, who were turned back by the police during their recent journey in Sikkim, and ordered to leave that country, have now, after some correspondence with the government of Bengal, received passports, which will enable them to resume their interrupted tour. They will return to the Lachin Valley, to carry on medical missionary work among the Tibetan settlers there.

22nd.—Sad drowning at Arima, near Kobe, of little Marian Abbey, the three-year old daughter of Mrs. Abbey, of the American Presbyterian Mission, Nanking. The mother and child went out early to have a picnic breakfast together in one of the stream beds a short way out of the village. During or after the meal a terrific downpour of rain deluged the hills, and in a few moments the previously nearly dry bed became a

swift torrent, and for shelter the mother carried her little girl under a bridge, whence there was a deep fall of 10 to 12 feet. In stepping along under this bridge she lost her foothold and fell down, the child falling from her arms, being carried over the fall in the torrent, and soon lost to sight. It is thought probable that the first fall was sufficient to kill the poor little thing instantaneously. The mother hastened back with the sad news, and the body was subsequently found some 20 yards or so from the spot.

29th.—A London telegram gives the following particulars regarding the disaster to the Dutch at Lombok: "The troops of the rebellious Rajah of Lombok have treacherously attacked the Dutch troops, and General van Ham, fourteen officers and one hundred and fifty men have been killed. The Resident is safe."

## Missionary Journal.

### BIRTHS.

At Shih-tao, Shantung, on July 20th, 1894, the wife of C. F. HOGG, of a daughter.

At Shanghai, on August 9th, 1894, the wife of the Rev. E. L. MATTOX, of the American Presbyterian Mission, Hangchow, of a daughter, Annie Lu-verne.

At Nankin, on Sunday last, the 26th Aug., the wife of the Rev. T. W. HOUSTON, of the American Presbyterian Mission, of a son.

At Shanghai, on Monday, the 27th August, 1894, the wife of Dr. H. M. WOODS, of the Southern Presbyterian Mission, Ts'ing-kiang-pu, of a daughter.

### MARRIAGE.

On the 27th of June, 1894, at Christ Church, Savannah, Georgia, the Rev. FREDERICK WOLCOTT JACKSON, of the American Presbyterian Mission, Chefoo, to Miss LOUISE GINDRAT ARNOLD.

### DEATHS.

On the 24th July, at Tsun-hwa, the Rev. LACLEDE BARROW, of the Methodist Episcopal Mission.

On the 29th July, at Tsih-k'i-hsien, Ngan-huei, Miss C. J. H. SCOTT, of the China Inland Mission.

On the 2nd August, at Old North Gate, Shanghai, the wife of the Rev. R. A. HADEN, of the American (South) Presbyterian Mission. Aged 28 years.

On the 14th August, at Nankin, the Rev. JOHN WALLEY, of the Methodist Episcopal Mission.

On the 16th August, at Liao-yang, Manchuria, the Rev. JAMES A. WYLIE, M.A., of the Scotch United Presbyterian Mission. The result of a dastardly outrage by Manchurian soldiers on the 10th August.

On the 23rd August, at Arima, near Kobe, May ISABELLA, the daughter of the Rev. Dr. J. Frazer Smith, of the Canadian Presbyterian Mission, Honan. Aged 2½ years.

### ARRIVAL.

On the 19th August, the Rev. JOHN BROCK, of the China Inland Mission (returned), from England via U. S. A.

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